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MAHARSHI
WAMI DAYANAND SARASWATI,

Born 1881—Died 1940, A. V.
or b 1824 *d* 1883 A. C.

EING descended from a family of the high caste Brahmins of Cattiawar, he was early under their well-known severe training. For years he studied Sanscrit at home. But when was about 22 years of age, and when he was bout to be married, he left home against the will his parents to seek knowledge abroad. He died with many Pandits and famous Sannyasis onks) & went through the whole course of Sans t learning of the best order. It is said that he ad about three thousand ancient Sanscrit books. was deadly against the licentious modern scrit, full of drama, legends, tales, love songs, erstitious ritual, necromancy, palmistry, as logy, fabulous cosmogony, and the like things, versive of morals and religious instinct of the man mind. Of the ancient Sanscrit books, he commends to the student, who really wants to nk deep the spiritualising lore and soul-elevat knowledge of the Vedas for the realisation of d, the Source and Resort of the stupendous and the Innermost All-pervading Principle of all beings, the following curriculum of studies to begin with:—

Panini's Ashtadhyayi, Dhatu Patha, Patunjali's Mahabhashya, Yaska's Nighantu, Nirukta, Pingal's prosody, Manusmriti, Balmiki's Ramayana, Vidura's polity in the Udy Parva of the Mahabharat, Purva Mimansa with Vyasa's commentary, Vaisheshika with Vatsyana's commentary, Nyaya Yoga with Vyasa's commentary, Sankhya with Bhaguri's commentary, Vedanta with Vatsyana's or Bowdhayana's commentary—(six Darshanas); Isha, Kena, Katha, Prashna, Mundaka, Mandukya, Aitareyi, Taittireya, Chhandogya, Vrihadaranyaka,—(ten Upanishats); Aitareya, Shatapatha, Sama Gopatha—(four Brahmanas); Rig, Yajur, Sama, Atharva (four Vedas); Ayur Veda (medicine), Dhanur Veda (civ and military code) Gandharva Veda (music), Artha Veda (Arts), Jyotis (Astronomy). He says in his Satyartha Prakash that this course of studies can be finished in about 20 years with the help of intelligent teachers. The advantages of this course of Sanscrit studies is that a person will become an independent scholar of the Vedas which are the fountain-head of all Divine knowledge.

The proof of the supremacy of Vedic knowledge, he amply gave in his own example. After having practiced the Yoga for years on the banks of the Ganges in the sylvan recesses of the Himalayas to imbibe Divine knowledge from God, the Source of omniscience, he came out from his sacred retreat preaching the Holy Vedas to the world. The following are the prominent features of his teachings which have revolutionised all the Indian religions:

(1) The Vedas, the sacred books of the primi- Aryans, are the purest record of the highest m of MONOTHEISM possible to conceive. As for stance,—

"God existed in the beginning of creation, the y Lord of the unborn universe. He is the rnal Bliss whom we should praise and adore."—ig, Ashtaka viii., Adh. vii., Varga iii., Mantra 1.

"Being all vision, all power, all motion in Himself, He sustains with His power the whole erse, Himself being One alone."—Yajur, xvii. 19

"There are neither two Gods, nor three, nor fou ... nor ten. He is *one* and *only one* and pervades the whole universe. All other things live, move, and have their being in Him."—Atharva XIII, iv 16–21.

HE REFUTED PANTHEISM AND POLYTHEISM.

(2) This Infinite Spirit, the Soul of the universe is to be worshipped *in meditation*, the method of which is laid down in the Yoga philosophy. There we find these its stages:—YMA, NIYAMA, PRANAYAMA, PRATYAHAR, DHARANA, DHYANA, SAMADHI. —YOGA I. II. 29.

The YAMAS are five, namely, uninjury or harmlessness, veracity, honesty, chastity, and piety or unworldliness.

The NIYAMAS are five, namely, purity, contentment, beneficence, the study of the Vedas or contemplation of OMKAR, and reignation to God's will.—Yoga I. ii. 32.

The ASANA is any firm, comfortable position.

The PRANAYAMAS is the control over respiration or suppression of inspiration and expiration.

The PRATYAHARA is the abstraction of the mind from external objects and its concentration on notion of the Deity.

The *Dharana* is the stay of the mind there in the comtemplation of the Deity. (Contemplato contemplation and the contemplated exist in this state).

The SAMADHI is the realization of God. (Nothing but the Contemplated only illumes and fills the mind, all ideas of self and objects being obliterated from the mind in this state). The union of DHARANA, DHYANA, and SAMADHI is called SANYAMA, which is the ninth stage of meditation or Yoga.

HE REPUDIATED THE FALSE IDEA OF IDOLATORY OR THE SO-CALLED WORSHIP OF GOD THOUGH AN IMAGE OR IDOL.

(3) The doctrine of Karma or the performance of works is necessary for the elevation and progress of the soul in its march through eternity.

The good deeds for performance have already been recommended above. The formation of character is the great object of the Aryan Scriptures, which enjoin the performance of five *yajnas* or ceremonies every day, *viz*, *Rishi*—meditation on God, *Deva*—the purification of air and water and the nourishment of plants, *Bhuta*—the maintenance of invalids and the lower animals, *Nri*—hospitality, *Pitri*—the support of parents.—Manu, iv, 1.

Also, cultivate delight in peace, compassion m- misery, joy in virtue, abhorrence of vice, ni- professions should be followed that are consistent with virtue and religion—Manu, iv. 170,

HE DENOUNCED THE DOCTRINE OF FAITH ales SALVATION BY MERE BELIEF IN AN OBJECT tter PERSON. ud-

(4) He taught the eternity of the Divine ist- rit, the human soul, and the material subs God pervades mind and matter and is the Ruler of all. Matter is the abode of soul or mind. Soul enjoys the fruits of her actions at the hand of God,

HE REFUTED THE RELIGIOUS DOGMAS OF THE CREATION OF SOUL AND MATTER AND THE SEMPITERNITY OF SOUL; for, these take away the responsibility of soul, make God unjust, & matter divine. Says an Upanishat,—

अजामेकां लोहितशुक्लकृष्णां
बह्वीः प्रजाः सृजमानां सरूपाः ।
अजो ह्येको जुषमाणोऽनुशेते
जहात्येनां भुक्तभोगामजोऽन्यः ॥

It means—The *uncreate soul* is engrossed in enjoying the *uncreate* material *substance*, characterised by the three qualities of *lohita*, *shukla*, *krishna*, manifested in infinite variety of forms the other *uncreate Being* shuns its enjoyable objects.

(5) Reason is to be used in religion. Says sta , xii. 105—106. The person who wants to T , the true religion, should use the three tests bnt idence, *i. e.*, the senses, inference, the testimi of philosophy and the authority of the fron . The religious teachings of the sages, not Dv conflicting with the Vedas and philosophy, and proved by logic and arguments, constitute what is called religion, but not others.

HE REPUDIATED THE MERE BELIEF IN THE ASSERTION OF PERSONS GENERALLY SELFISH AND CUNNING

(6) He also taught the doctrine of rebirth· the human soul being eternal, passes from one state of existence to another. The transition of

these different states of existence is what is called rebirth.

HE REFUTED THE IDEA OF SINGLE BIRTH OR LIFE as proving God to be unjust on account of inequality of persons' condition on earth and disproportionate division of eternity.

(7) The acquisition of knowledge is necessary either by the eye or by the ear. For it is said: There is no salvation without knowledge. The correct idea of the world can only be got through knowledge. Thus, for instance, the world is round and revolves round the sun.

HE DENOUNCED IGNORANCE IN STRONG TERMS, AND FORBADE THE STUDY OF AND LISTENING TALES.

N.B.—All reformers of the world tolerated tales and thus let mischief work out its way in latter times; but he swept off all tales and thus precluded all possibility of their again coming into existence in the relgious world.

(8) In his teachings the caste system is based upon qualifications. The Apastambha says that the practice of religion raises lower castes to higher and so also the practice of irreligion degrades higher to lower castes. Manu says: A Shudra can become a Brahmana and a Brahmana a Sudra, and so is also the case with a person born of a Kshatriya, or of a Vaishya.

HE CONDEMNED THE CASTE SYSTEM BY BIRTH, as opposed to the Vedas, and as a great cause of the weakness of this country.

(9) He revived the four-fold division of our life. This secures the austere training of persons as the sure method of forming the character of persons. These four divisions are: *Brahmacharya*—bachelordship and the study of the Vedas, *Grihastha*—family life, *Banaprastha*—retirement, *Sannyastha*—renunciation to God's will.

HE FORBADE EARLY MARRIAGE and engrossment in the world from childhood to old age and advise us to think of God and of the world we live in.

(10) He taught the equality of man & woman Boys and girls are to be educated equally. The female rights are to be ceded, Says Manu, III 56, Gods dwell where women are worshipped; but all acts go to the wind, where these are not worshipped or given equal respects with man.

HE DENOUNCED THE MODERN IMPRISONMENT OF LADIES called *purda* or *zenana* system to hide vice, which increases unnecessary cruelties, ill-health and premature death.

These teachings led to the establishment of the *Arya Samaj* in 1932, A. V., the ten principles of which are as follow:

1. God is the original cause of all true knowledge and of the things made known by it.

2. The Supreme Being is true, inetlligent, happy, without beginning, almighty, just, merciful, unborn, infinite, unchangeable, incomparable all-supporting, all-governing, all-pervading, omniscient, undecaying, immortal, fearless, eternal, holy and the maker of the universe. He alone is to be worshipped.

3 The Vedas are the books of true knowledge. It is the duty of all the Aryas to read, teach and recite them.

4. All persons ought to be ever ready to accept truth and reject untuth.

5. All actions ought to be done conformably to virtue *i.e.*, after a thorough consideration of right and wrong.

6. The principal object of the Arya Samaj is to do good to the world, *i.e.* to contribute to the physical, mental and social improvement of all.

7. All ought to be treated with love, justice and due regard to their merits.

8. Ignorance ought to be dispelled and knowledge, diffused.

9. None ought to be contented with his own good alone; but everybody ought to regard one's own prosperity as included in that of others.

10. All persons ought to be bound by laws beneficial to the whole society; but they are at liberty to act in personal matters.

He lectured at Bombay, Ajmere, Jodhpore, Odeypore, Calcutta, Benares, Allahabad, Delhi, Lahore, Multan, Ludhiana, Vazierabad, Rawalpindi, Lucknow, Cawnpore, Bareilly, Chandapur, &c. where he held discussions with the preachers and advocates of Hinduism, Mahomedanism, Christianity, Jainism and other faiths. He published many pamphlets. For the benefit of the *Arya Samaj* and the public, he wrote a commentary on the

Vedas. But owing to his unexpected premature death, it was left unfinished. He, however, finished the Yajur and a great portion of the Rig Veda.

The following are his most important works:—

1. *Veda Bhashya*—Commentary on the Vedas.

2. *Vedanga Prakasha*—Sanscrit Grammar with Hindi translation and copious examples.

3. *Veda Bhashya Bhumika*—Introduction to the above Commentary on the Vedas.

4. *Satyartha Praksaha*—Exposition of the Vedic religion and refutation of all the modern faiths.

5. *Gocarunanidhi* *—A treatise on Vegetarianism and refutation of flesh-eating.

6. *Pancha Mahayajna Vidhi**—The five ceremonies, or prayer & duties for daily performance

7. *Sanscar Vidhi*†—A treatise on 16 sacraments or ceremonies to be preformed from birth to death.

8. *Aryoddesah Ratan Mala*—A vocabulary of 100 religious terms.

9. *Aryabhivinaya*—Selected Vedic Mantras with meanings for prayers.

---

* These books are translated in English by me.—Ed.

10. *Swami Narayan Mat Khandan*—Refutation of Swami Narayan's religion.

Of all his discussions, three are important, *viz.* those that were held at Benares, Calcutta, and Chandapore. The last I have translated in the Triumph of Truth.

Besides the Arya Samaj, he established two other societies, namely, the *Go-rakshani Sabha* for the protection of animals and the *Paropakarini Sabha* for the management of his Vedic Press, and applying his property for the welfare of the public at large.

While engaged in the useful work of reforming this country, he suddenly fell sick * at Jodhpure and, though removed to Ajmere for better, treatment, died on the Devali, the 30th of October, 1883, corresponding to 1940 year of Vikrama.

In these dark days of Vedic learning, he gave us an example of Rishi life, that is, a life devoted to knowledge and God, to people's good and to general peace.

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* It is believed he was poisoned by some person.—Ed.

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ANNOUNCEMENT.

I had no thought when commencing to translate the 11th chapter of the Satyarth Prakash that I should complete it. Hence it was printed in haste and so it is full of mistakes. The errata may amend the matter to some extent. The reader, if fastidious, is requested to correct his copy before reading it. The correctness of the translation will come home to him by comparing it with the text.

The price will not appear heavy when difficulties in my way are taken into account. However, those who think it too much, may regard their purchase as a help to me. My friends should try to get this book disposed of as soon as possible, for that is the only true way to encourage a literary work and to promote learning in our benighted country. I am soon to undertake the translation of the remaining chapters of this wonderful book of our Swamiji's. I do not ask an advance from my friends, but earnestly solicit their sympathy for the work.

DURGA PRASAD.

SATYARTHA PRAKASHA.

CHAPTER XI.

Preface.

It is well known to all that there was no other religion 5,000 years ago all the world over than the Vedic religion, for it is consistent with the dictum of knowledge and truth seated in man's heart. Its extinction was due to the evil consequences of the Great War and led to the spread of ignorance over all the world, which in its turn obscured the human intellect with the cobwebs of doubt and disbelief. This mental obscurity gave birth to many religions according to the whims and caprices of their authors. But all these religions can be classed into four principal religions, which are the bases of all other religions —*viz* Purani, Jaini, Kirani, and Korani.* They came into existence one after the other in the same chronological order as given here. Their varieties number about 1,000. The object of this book is to afford facility to their advocates, followers and others in judging of the truth. It is hoped that whatever is said in favor of the true religion or against the false, will be worth knowing by all. I think it to be proper to lay before the public what I have come to know of them according to my knowledge and capacity after examining the authentic, sacred books of these religions, so that they may judge it by themselves, for it is not easy to regain a lost truth. The impartial readers of this treatise will soon come to know which religion is true and which false. Then it will be easy for them to accept the true and reject the false religion according to the capacity of their understanding. This 11th chapter of the Satyartha Prakasha will briefly treat of the beauties and defects of the Indian religions, based as they are upon the Puranas and their subsidiary works. The readers should not take it amiss or misunderstand me, if they are not charitable enough to consider this attempt of mine to be a positive service done to their fallen cause; for, it is never my object to injure or oppose the interests of anybody; but, on the contrary, the purpose of my life is to put them on the path to the discernment of truth. In like manner, it is incumbent on all men to act on truth and justice. The object of the human life is only to know and preach the truth, but never to indulge in wrangling controversies. All learned men know how many evils arise from such disputes. There will be no goodwill and peace brought to all until the quarrels arising from conflicting and mutually inconsistent religions are put down everywhere in the human community. It is not impracticable for the people, and specially the learned, to give up hatred and enmity, and to seek after the truth, and when found to accept it and reject the falsehood. It is sad to observe that it has become a truism that the dissensions of the learned have drawn all other people to themselves. If they give up their selfishness and take to the good of all, we shall soon see one religion established throughout. The scheme to achieve this end is given at the end of this book. May the Lord Almighty, the Inner Self of all, inspire the hearts of all the people with aspiration for one universal religion! A word is enough for the wise.

---

* Purani means Hinduism, Jaini, the faith of Jains, Kirani Christianity, and Korani Mahomedanism.

Dayanand Saraswati.

INDIAN RELIGIONS.

I shall support or refute the religions of the Aryans, that is to say, the people of India, the ancient Aryavarta, according as they teach truth or falsehood. This country, called Aryavarta in old times, is so excellent that it has no equal on the earth. It is therefore called the Golden Chersonese in ancient histories, as its land produces gold and other precious things. It is on account of its great fertility that the Aryas settled down in it ever since the world began. I have already said in the account of creation that the word Arya means noble. The non-aryans are called Dasyus. All the countries of the world talk of this country in high terms of encomium. They think that the stories of the philosopher's stone are untrue, yet the land of the Aryas is the real philosopher's stone, whose touch instantly turns the base metal of foreigners' poverty into gold, that is to say, they become rich.

The Aryas were the lords paramount over the whole world from the dawn of civilisation to 5,000 years ago, and the rulers of other lands acknowledged their suzerainty, for the supremacy of India was never disputed till the time of the Kurus and Pandus.

Manu, whose code is the oldest written law, says:—

एतद्देशप्रसूतस्य सकाशादग्रजन्मनः ।
स्वं स्वं चरित्रं शिक्षेरन् पृथिव्यां सर्वमानवाः ॥
मनु० । २ । २० ॥

The people of the world,—the Brahmanas Kshatryas, Vaishyas, and Shudras, Dasyus and Malekshas,—learn their professions, customs and manners, and study sciences and arts with the Brahmins or learned men of this country. Thus the authority of Aryavarta was supreme over all the kingdoms of the earth upto Emperor Yudhister's universal rejoicings (rajsuya yajna) and the Mahabharata (Great War.)

For, we read in the Mahabbarat that King Bhagdatta of China, King Babruwahan of America, King Vidalaksh with cat-like eyes of Europe, the King of Greece, King Shalya of Persia and the like kings came to join in the Great War and Emperor Yudhister's feast.

When the house of Raghu was paramount, King Ravan paid homage to it. When hostilities broke out between them, Emperor Rama Chandra gave him a crushing defeat in a memorable battle in which he fell, and placed his brother Bibhishan on the throne of Lanka (Ceylon). Thus the Aryas held the universal sovereignty from Manu down to Yudhister.

Then they fell out amongst themselves to their utter ruin, for the rule of the proud, unjust, ignorant does not last long in this world of God. It appears to be a law of nature that indolence, want of courage, envy, hatred, luxury, and pride spring up on the excessive increase of wealth, far above the natural requirements of the people. These evil destroy knowledge, education, and give birth t debauchery and sensuousness ; in other word flesh-eating, drinking, early marriage, selfishness & licentiousness prevail largely among the people. When a people's military power and standing army are so increased that none can withstand them, they become proud and unjust. They then quarrel among themselves, or some one else rises up and is enabled by circumstances to overturn them. As for example, the Mogal empire was almost subverted by Shivaji Gobind Singh. See, what the Maitryupanishat says IV. I.—

अथ किमेतैर्वा परेऽन्ये महाधनुर्धराश्चक्रवर्त्तिनः केचित् सुद्युम्नभूरिद्युम्नेन्द्रद्युम्नकुवलयाश्वयौवनाश्ववद्ध्र्यश्वाश्वपतिशशविन्दुहरिश्चन्द्राऽम्बरीषननक्तुसर्यातिययात्यनरण्याक्षसेनादयः। अथ मरुत्तभरप्रभृतयो राजानः। मैत्र्युपनि० प्र० १। खं० ४॥

There were many emperors of the whole world, as, Sudumna, Bhuridumna, Indradumna, Kuvalayashwa, Yavanashwa, Badhryashwa, Ashwapati, Shashbinda, Harishchandra, Ambrarisha, Nanakta, Suryati, Yayati, Anaranya, Akshasena, Maruta, and Bharat, whose names are written in our histories, and Manu and others are mentioned in the code of Manu and Mahabharata. It is only the interested and ignorant persons who consider these emperors to be fabulous. These universal sovereigns were the Aryans from the beginning of the world to the Great War. But now the misfortune of their descendants has deprived them of all power and government and laid them prostrate at the feet of foreigners to be trampled down to dust and destruction.

Question—Is it true what is written in Sanskrit books about the arts of fire-arms? Were there guns and muskets in the ancient time?

Answer—Yes: it is. There were these fire-arms, for they are the outcome of physical science.

Q.—Were they made and used by the influence of gods' incantation?

A.—No; it was rules and methods, called mantras in Sanscrit, the according to which thedi fferent missils and weapons were manufactured. These mantras are a number of words, which cannot produce any material object. If a man asserts that a mantra or charm produces fire, he should be told that it will burn the tongue and throat of the man who pronounces or mutters that mantra. He goes to kill his enemy, so to speak, but he is himself destroyed. The truth is, that the mantra is the secret as in râjmantri, which means the person who holds the secrets of a state. So a mantra is the knowledge of certain objects of the world, the application of which afterwards produces various kinds of things, industries and arts. As for instance, if an iron arrow or ball be charged with such substances as are ignited with a fire, with the spread of their smoke, or with the contact of the sun's rays or the air, it will be called a fiery weapon (agneyástra). If a person wants to ward it off, he should oppose it with a varunástra, a weapon worked with water. When the enemy wants to destroy an army by throwing fiery weapons upon it, its commander-in-chief should ward them off by means of the weapons of water, which are made of such materials whose smoke is turned into a cloud with the contact of the air and begins to rain down and quench the fire.

The same is the case with the *nâgphâns*, which when sent against an enemy, paralyses all his limbs. There was another called the *mohanàstra* or stupefying weapon, which was charged with intoxicants, whose smoke narcotised or hypnotised the enemy's army. In fine, all other weapons were of a piece. In those days the people destroyed the enemy's army also by means of electricity, produced from a wire, a piece of lead, or a similar substance. Such weapons were also called the *agneyâstra* and *pashupatàshra*. *Tope* (gun) and *bandook* (musket) are foreign words. They donot belong to Sanscrit or any

Indian tongue. But what the foreigners call the gun, Sanskrit and Hindi call *shataghni*, and what is called the musket, is called *bhushundi* in Sanscrit and the Indian vernacular. Those who are unacquainted with Sanscrit, write and talk nonsense and what is irrelevant in their utter confusion of thought. The learned cannot look upon their writings as authentic. It was from Aryavarta (India) that knowledge, science and art travelled to other lands of the world. They went first to Egypt, thence to Greece, thence to Rome, and thence all over Europe, thence to America, and so forth. Even upto this time no country has so much knowledge of Sanscrit as Aryavarta (India). And it is a mere talk with no legs to stand on when it is said that Sanscrit largely prevails in Germany, and that nobody in the whole wide world knows as much Sanscrit as Prof Max Muller; for, there is a proverb in Sanscrit that a castor-oil plant or a bush is considered to be a great tree in the country where there is no shrub to be seen. Accordingly Sanscrit being not much found among the Europeans, the little knowledge of Sanscrit of the Germans and Prof. Max Muller is made a mountain of a molehill in Europe. Their knowledge is very small in comparison with Aryavarta. I learnt from a letter of the Principal of a German College that there were but a very few people to understand a Sanscrit letter. I think from what I have seen in Prof. Max Muller's Sanscrit literature manuals and his commentary on some portion of the Vedas that what he has written, he has obtained from his studying the translations of Sanscrit books written by the Indians. For instance, he translates the word *bradhnam* by horse in the Vedic verse :—

युञ्जन्ति ब्रध्न मरुषं चरन्तं परितस्थुषः ।
रोचन्ते रोचना दिवि ॥

Even Sayanacharya's translation, which renders it by sun, is far better than Prof. Max Muller's rendering. But the word properly means the Great Self, *vide* my Introduction to the Commentary on the Vedas, which gives the complete meaning of the above verse. But this is enough to show how much Sanscrit knowledge Germany and Prof. Max Muller really possess.

It is a fact, that all the sciences and arts and religions, that are now found in the whole world, took their original start from Aryavarta. Dr. Goldstucker, a Frenchman, writes in his "Bible in India" that Aryavarta is the fountain-head of all knowledge, morals, and all sciences and arts, and religions have spread out from this very land. He prays to God : O Lord, may my country make as much progress as was made by the ancient Aryavarta ! Also, Darashikoh was of the same opinion, namely, Sanscrit was unsurpassed in systematising and perfecting knowledge by any other language on the earth. He expresses his opinion in his translation of the Upanishats, that though he studied Arabic and many other tongues, yet he did not get his doubts removed and he got no solace ; but when he studied Sanscrit and got himself acquainted with Sanscrit-knowing people, all his doubts were removed and he became very happy. Also, see the zodiac representation in the temple of Mann* at Benares, which is not kept even in proper repairs and preserved from the ravages of time. Still how excellent it is, and how clearly it shows the progress made in ancient times by the country in astronomy and the method of studying the stars. It will be very beneficial to the scientifi world, if the Jeypore state keeps it in repairs an protects it from injury. So this splendid country the jewel of the world, got such a rude shoc from the Great War, that it has not recovered fro it till now, exemplifying to the world that rui is undoubtedly complete when brothers fight each other and come to blows.

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*Maharaja Mann who built the temple at Benares, w the King of Jeypore and Commander-in-Chief of Akb The temple therefore belongs to Jeypore.

Chanakya says, XVI, 17.—

विनाश काले विपरीत बुद्धि:

That man loses his sense on the approach of his ruin, and begins to do what is unreasonable. He totally misunderstands a right advice given him and believes to be right what is really unjurious to his interests.

When very learned men, kings, emperors, sages and philosophers were killed on the battle-field of Kuru Kshetra, or otherwise died during the Great War, knowledge declined and decayed in Aryavarta and with it disappeared the religion of the Vedas. The people were possessed by jealousy, hatred and pride. The strong seized upon different provinces of the country and proclaimed themselves to be the kings. So the country fell to pieces. There was none to look after the government f other countries. When the Brahmanas grew gnorant, there could be no talk of the learning of he Kshatriyas, Vaishyas and Shudras. The cient custom of studying and teaching the Vedas d other scriptures with meanings died away. he Brahmanas studied only so much without aning as sufficed them for their livelihood, n that they did not teach to the Kshatriyas and others; for, when the people became ignorant and instituted priestcraft; fraud, deception and irreligion took their root among them and thrived mightily. On the accession to power of the strong, the Brahmins thought that they should make a shift for their livelihood, so they all agreed to preach to the Kshatriyas and others that they (Brahmins) were their priests, without their service they would get no heaven or salvation; but, on the contrary, they would fall into a dreadful hell, should they not serve them. They perverted the meanings of what was written in the Vedas and the books made by sages and philosophers, which called the learned, worshipful and pious men to be the Brahmanas, and applied the sense to themselves, although ignorant, luxurious, fraudulent, deceitful and irreligious. We wonder how those ignorant people could support the qualifications of the highly learned men! But the Kshatriyas, their disciples and others who had become quite ignorant of Sanscrit, believed in every thing they told them, howsoever absurd it was. Then these nominal Brahmins began to feel their ground, and snared all others in their net of implicit obedience and got them under their complete control. They then taught (see Pandava Gita).—

ब्रह्म वक्यं जनार्दनः

That whatever they said was like what fell from the mouth of God himself. When the Kshatriyas and others who were intellectually blind or destitute of knowledge, but who were enormously rich and wealthy, became their disciples, this lazy lot of nominal Brahmins began to sport in the lap of luxury. They gave out that all the best things whatever in the world were intended for them. In other words, they based the system of castes, which was originally founded upon merit, character, and qualtifications, upon the accident of birth. They received alms given on the death of persons. They did whatever came into their head. They went so far in their aggrandisement as to assert that they were 'gods on earth' and none could get entry into heaven without rendering them homage. They should be asked to what region they would go, as their actions showed them to be fit for a horrible hell, or they might be turned into vermin, moths, and the like insects. When thus interrogated, they are enraged and say—We shall curse you and you will be destroyed, for it is written in scriptures that he who hates the Brahmins, is ruined. No doubt, it is true that the person is ruined who hates the men well-versed in the Vedas and the nature of God, and who are virtuous and philanthropic. But it is not proper to call them Brahmins or to serve them who are not really so.

Q.—Who are we then ?

A.—You are popes.

Q.—What is a pope !

A.—Pope means an elder or father in the language of the Romans ; but now the word means the person who cheats others to serve his own purpose.

Q.—We are Brahmins and holy men, for our father and mother were both Brahmins and we are disciples of a holy man.

A.—It is true no doubt ; but listen to me, none can be a Brahmin on the ground of his parents being Brahmins and of his being a disciple of a holy man. A man is called a Brahmin from his personal merit, character, deeds and benevolence. But the nominal Brahmins act just like the popes of Rome, who said, as it were, to their disciples to the following effect :—

If you confess your sins before us, we shall pardon you. None can go to heaven without serving and obeying us. If you want to go to heaven, you will get property there worth as much as you deposit with us in shape of money.

Accordingly when some person, rich in gold and blind of the eye of reason, brought to a pope as much money as he desired out of his wish to go to heaven, His Holiness would stand before the images of Jesus and Mary and write a draft to the effect :—

O Lord Jesus Christ, the bearer has placed Rs. 100,000 to Thy credit with us. When he comes to heaven, Thou shalt be pleased to furnish him in Thy father's heavenly kingdom with mansions, gardens and appurtenances worth Rs. 25,000; with carriages, horses, servants and butlers to the extent of Rs. 25,000; with food drink, clothing, beddings to the value of Rs. 25,000; and give him Rs. 25,000 in cash to entertain his brethren, friends and relatives.

The pope then signed the draft and made it over to the supplicant of heaven with the following words:—

When you die, tell your family members to place this draft under your pillow in the grave. The angels will come to take you there, and help you to get all the things mentioned in the draft in the heaven.

It shows that a pope has got the license of heaven. Papacy lasted in Europe so long as it was sunk in ignorance. But the rise of science has checked the trickery of popery, although it is not yet thoroughly destroyed. What has happenpd in Europe, exists also in India. The Indian popes have spread their snares in a hundred thousand forms. They do not allow a king and his subjects to acquire knowledge, and good persons to associate for improvement. Day and night they are engaged in misleading persons and do nothing else. But they must bear in mind that those alone are called popes who commit frauds and other evil deeds. Among them those who are pious, benevolent, and learned, are true Brahmins and holy men. It is only the deceitful and selfish persons who cheat others to gain profit, that are called popes, and good men only are called Brahmins and holy men. Had there been no such good Brahmins and holy men as escaped from the traps of the Jainees, Mahomedans and Christians, who would teach the Vedas and other authentic books with their proper accent and meaning ; encourage the Aryas (Hindus) to love the study of the Vedas and philosophies and keep them within the pale of the true Aryan fraternity ? It was only the true Brahmins who have done it. To avoid the snares of popery and the fascination of Jainism, is like extracting nectar out of poison. Think that poison to be nectar.

When the laymen became ignorant and the clergy who knew a little ritual became proud, all the people unanimously told their king that the Brahmins and friars were unpunishable, for it was written:

ब्राह्मणो न हन्तव्यः। साधुर्न हन्तव्यः।

A Brahmin should not be killed. A friar hould not be killed. These precepts were originally intended for true Brahmins and friars, but they were misapplied to the popes. They also wrote false books and represented sages and philosophers as speaking there, and in their name they practised frauds. They got themselves out of the power of the law under the cloak of those holy men and learned divines. They then indulged freely in what they liked, and framed such laws as, none should sleep, rise, sit, go, come, eat, drink, &c., without the permission of popes. They so convinced kings of their impunity that they should never punish the Brahmins and friars notwithstanding their wicked deeds, from the mere ground that they were Brahmins and friars, so much so that he should not even think of their punishment.

When the people became very ignorant, the Indian popes did what they liked. The causes of this decay began about 1,000 years before the

Great War. At that time there were sages and philosophers, still the sprouts of indolence, pride, jealousy, hatred were also visible. In the course of time they struck root and became large. When preaching the truth ceased, ignorance covered the land, and the people fell out among themselves. For the Sankhya philosophy says, 111,79-11,

उपदेश्योपदेष्टृत्वात् तत्सिद्धिः । इतरथान्धपरम्परा ।
—सांख्य अ० ३। सू० ७९। ८१ ॥

Where there are good preachers, the people easily gain success in acquiring religious merit, wealth, satisfaction and salvation. But dense ignorance asserts its reign in their absence. However, when the good people teach truth, ancient ignorance is dispelled, and light dawns upon them.

So the Indian popes got the people to worship them and their feet, which was taught to be the passport for them to happiness. When the people were completely brought under their control, they fell into the ditch of pride and luxury. They were like the shepherd and the people, their herd. But they were the false spiritual guides of ignorant people. Knowledge, power, reason, valour, bravery and the like good qualities, all gradually died out. When they became luxurious, they took to flesh-eating and drinking in the dark, and then they started a new religion called the

WAM MARG.*

They wrote the Tantras, in which they used such expressions, as Shiva said, Parvati said, Bhairava said, and so forth. They told curious things in them, which are shocking to humanity.

मद्यं मासं च मिनं च मुद्रा मैथुनमेव च ।
ऐते पञ्च मकाराः स्युर्मोक्षदा हि युगे युगे ॥
—काली तंत्रादि ।

प्रवृत्ते भैरवीचक्रे सर्वे वर्णा द्विजातयः ।
निवृत्ते भैरवीचक्रे सर्वे वर्णाः पृथक् पृथक् ॥
—कुलार्णव तंत्र ॥

पीत्वा पीत्वा पुनः पीत्वा यावत्पतति भूतले ।
पुनरुत्थाय वै पीत्वा पुनर्जन्म न विद्यते ॥
—महानिर्वाण तंत्र ॥

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*The Hindus were of opinion that God manifested himself either to the virtuous or to the vicious people. As for instance, the virtuous Narada saw the Lord face to face, and the vicious Ravana saw Him on the battle field. This opinion is shared by Christianity also. Moses saw God face to face. But Satan also talked with Him as in the book of Job. Hence they came to the conclusion that either a man should adopt a godly course of actions, or he should practise abominable iniquities. The performance of virtuous actions was called the Right Path, Dakshin Marg, and that of vicious the Left Path, Wam Marg. The right and left paths therefore were the two courses of religion, whose object was to see God. A man who was unable to practise virtue or to go on the Right Path, adopted the vicious course or travelled on the Left Path. Hence all kinds of legal vices were committed by the followers of Wam Marg.—*Ed.*

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मातृयोनिं परित्यज्य विहरेत् सर्वयोनिषु ।
वेदशास्त्रपुराणानि सामान्यगणिका इव ॥
एकैव शाम्भवी मुद्रा गुप्ता कुलवधूरिव ।
—ज्ञानसंकलनो तंत्र ॥

The perusal of the books reveal the wonderful trickery of the Indian popes, with whom religion consisted of what was really its opposite, namly, the use of wine, flesh, fish, *mudra*—oil cakes, stuffed cakes, curd-soaked spiced cakes, bread, spitting or washing pots,—and copulation. In other words, believing all men to be Shiva, and all women Parvati, they muttered the words—

अहं भैरवस्त्वं भैरवी ह्यावयोरस्तु सङ्गमः ।

I am Shiva and you are Parvati, and cohabited with any women and thought it to be no sin. They took those for pure women whose touch is foul. As for instance, they looked upon the women in menses as very holy women, though the scriptures forbid their contact. Their texts say that

रजस्वला पुष्करं तोर्थं चांढाली तु स्वयं काशी ॥
चर्मकारो प्रयागः स्याद्रजकी मथुरा मता ।
अयोध्या पुक्कसी प्रोक्ता ॥ —रुद्रयामल तंत्र ।

Cohabitation with a woman in monthly course is as meritorious as bathing in the sacred tank of Pushkar, with a fallen or low caste as pilgrimage to Benares, with a skin-dealer's wife as bathing in the Ganges at Prayaga (Allahabad), with a laundress as pilgrimage to Mathura, (the birth place of Chrishna, the Christ of India), and with a prostitute as pilgrimage to Ayudbya (Oude, the birth place of Rama).

They called wine a sacred place, flesh purity, and fish the third or water gourd, mudra (exciting food) the fourth, and coition the fifth. They coined these names so that none could understand their heinous doctrines. They called themselves Kowl, Ardravir, Shambhava and Gana, and others who did not belong to Wam Marg, to be Kantak, Vimukh, Shushkapashu. According to their belief, all persons from the Brahmin to the low caste who are admitted to the Bhairavi Chakra (God Bhairava or Bachus' circle), are called the Dwija or regenerates, and when they leave it, they are treated according to their caste.

The followers of Wam Marg worship a jar of wine placed upon the ground or a pedastal painted with a triangular, square, or circular mark. They pronounce :

ब्रह्मशापं विमोचय, हे मद्य ।

O wine, thou art free from the bond of Brahma ! Both men and women assemble in a secret place where none but the believers of Wam Marg are allowed to come. There men worship a stark naked woman and women, a similar man. Then in the meeting, in which there are women related to men as wives, daughters, mothers, sisters, daughters-in-law, is placed a goblet of wine and a dish of flesh and cakes. Their priest takes up the cup in his hand and mutters :—

भैरवोऽहम्। शिवोऽहम्।

I am Bachus, I am Shiva :—and then quaffs it off. Then all others drink from the same unwashed cup. Then somebody's wife or a prostitute or a man is made naked and given a sword in hand. Such a woman is called Devi and man, Mahadeva. The rest worship their generative organs. They are then given a cup of wine to drink, from which the others take their potion in several courses.

They repeat the course till drunk and promiscuously cohabit without regard to the sacredness of relation and under the impulse of desire. It sometimes so happens that when much intoxicated, they fight one another by boxing, kicking, pulling by hair, by shoes. They sometimes vomit there. Then whoever is an adept and famous omnivore among them, eats up the vomit. Of their greatest adept, it is recorded :

हालां पिबति दीक्षितस्य मन्दिरे सुप्तो निशायां
गणिकागृहेषु। विराजते कौलवचक्रवर्त्ती ॥

The man who drinks away bottle after bottle at the house of a wine-seller, sleeps at the house of prostitutes for cohabitation and commits similar sins without compunction and shame, is considered like an emperor supreme over all by the followers of Wam Marg. In other words, the greatest sinner is the greatest man among them, and whoever does good deeds and avoids evil, is looked upon as an inferior man; for, it is said in a Tantra that the human soul is one that is chained in bondage to shame, commandments, family consideration and the opinion of the public. But whoever commits evil deeds without shame, is called the eternal Shiva.

पाशबद्धो भवेज्जीवः पाशमुक्तः सदा शिवः ॥
—ज्ञानसंकलनी तंत्र । श्लो० ४७ ॥

The Uddisa Tantra describes a ceremonial, namely, bottles filled with wine should be placed each in a niche all round a room, then a man should drink one of them & go to another to drink its contents, & similarly from the third to the fourth, and from the fourth to the fifth niche, and so forth, till he falls down like a log upon the ground. When his intoxication goes off and he rises upon his legs, he should drink again in the same manner, till he falls down upon the ground. If he repeats it several times, he is liberated from the necessity of rebirth. The truth is that such people are never again made human beings on earth, but are sent to the species of the lower animals for a very long time. The books of these followers of Wam Marg teach adultery with any woman except mother. According to them, it is proper to go to any woman, whether daughter or sister. They have two kinds of great knowledge. One of them is Matangi Vidya, and is professed by one who does not spare even his mother from dishonoring. They repeat charms at the time of sexual intercourse with the view to obtain some occult power. There will be few people in the world as foolish and ignorant as these followers of Wam Marg.

The man who wants to give currency to falsehood, disparages and slanders truth. This is exemplified in what the followers of Wam Marg say: the Vedas, philosophies, and Puranas are all like common prostitutes, and the *Shambi Mudrá* or the ceremonial of Wam Marg is like a veiled woman of a noble family. Being so perverted, they taught a religion against the teachings of the Vedas. Their religion spread over a great part of India in the course of time. They fraudulently coined and practised certain religious rites in the name of the Vedas. As for instance,—

सौत्रामण्यां सुरां पिबेत् । प्रोक्षितं भक्षयेन्मांसं ।
वैदिकी हिंसा हिंसा न भवति ॥

Drink wine in the sacrifice of Soutramani. But the true meaning is: Drink the juice of the Soma herb in the sacrifice of Soutramani. The ignorant followers of Wam Marg also taught such doctrines as:

न मांसभक्षणे दोषो न मद्ये न च मैथुने ।
प्रवृत्तिरेषा भूतानां निवृत्तिस्तु महाफला ॥
—मनु० अ० ५ । ५६ ॥

There is no sin in eating flesh in a sacrifice from the scripture point of view. If slaughter in a Vedic sacrifice be no sin of murder, as a follower of Wam Marg says, will there be any sin in murdering him and all the members of his family and burning them in a sacrifice? It is childish to say that there is no sin in eating flesh and drinking wine, or cohabiting with a neighbour's wife; for, flesh cannot be obtained without causing pain to animals, and it is not a religious act to give pain to others without fault. It is well known that drinking is always forbidden by all the scriptures except those of Wam Marg. And it is sinful to hold a sexual intercourse with a woman without marriage. Whoever calls it sinless, is himself sinful

They have interpolated many such doctrines in the books of sages and philosophers and have written books in their name. They instituted Gomedh and Ashwamedh sacrifices, that is to say, they permitted the people to slaughter cows and horses and burn them on the altar to obtain heaven for themselves and the beasts slaughtered. The cause of this strange custom is that they did not understand the right sense of the words, Ashwamedh, Gomedh, Narmedh and the like terms occurring in the Brahmanas (Vedic ritualistic scriptures), or else they would have never committed such a blunder and abominable sin.

Q—What is the true meaning of Ashwamedh, Gomedh, Narmedh and the like words?

A.—Their meaning is—

राष्ट्रं वा अश्वमेधः । शत० १३ । १ । ६ । ३ ॥
अन्नꣳहि गौः । शत० ४ । ३ । १ २५ ॥ अग्निर्वा
अश्वः । आज्यं मेधः ॥ शतपथब्राह्मणे ॥

Nowhere is there sanction found in authentic scriptures to slaughter men, horses, cows and other lower animals and to burn them upon the altar. Such horrid things are written in the books of the believers of Wam Marg only. The sacrifices of men and animals were instituted by the Wam Margians only, and if they are found anywhere in other peoples' books, they are interpolated there by them. Ashwamedha properly means a king's governing the people with justice and equity and according to the precepts of righteousness, a person's working in the cause of education and other beneficent reforms, and the burning of clarified butter and odorous substances in a clear fire for the purification of the atmosphere. Gomedha signifies the purifying of food substances, the subjugation of the senses, the use of the solar rays, and the improving of the world around. Narmedha is the cremating of the body of a person when dead, in accordance with the injunctions of the Vedas.

Q.—Is it true as asserted by sacrificers that the layman performing a sacrifice and the animal slaughtered therein, got heaven as its consequence, and the burning of the victim of a sacrifice upon the altar restored it to life?

A.—No; it is not. For, if people can attain to heaven by slaughter, the teacher of such rites should be sent to heaven by killing and burning him upon the altar. Why does he not help his own dear father, mother, wife, and children to get to heaven by murdering and sacrificing them upon the altar, and restore them to life out of the ashes of the sacred fire?

Q.—Why should people recite the Veda mantras at sacrifices if there is no sanction for them in the Vedas?

A.—The Vedic verses do not prevent people from reading or reciting them at any time and at any place; for, they are a group of words. But they donot mean that animals should be slaughtered and burnt in sacrifices. For example, the sacrificial verses mean that the burning of nutritious drugs, clarified butter, and other odorous things in a clear fire purifies the air, rain, and water, and benefit the people who use them. But the ignorant priests donot understand these right meanings, for the persons who seek their own interests, donot care for the good of others.

When this vicious religion and pious frauds reigned triumphant, and the priests appropriated gifts set apart for the welfare of the departed souls and food offered to the manes, called the shraddha and tarpana; a very terrible religion denominated Buddism or Jainism sprang up, which reviled the Vedas and the system of philosophy.

It is related that there was a certain king at Gorakhpur in India. He was advised to perform a sacrifice at which the Indian popes ministered. His [illegible] sacrificial horse in the unnatural sexual intercourse with the beast required by such a sacrifice. He was consequently disgusted with the religion, and so renounced the world after making over the government of his kingdom to his son and heir, and commenced preaching and exposing the trickery of the popes. A sect of his religion is called Chârváka or Abhánaka This school wrote such verses as—

पशुश्चेन्निहतः स्वर्गं ज्योतिष्टोमे गमिष्यति ।
स्वपिता यजमानेन तत्र कस्मान्न हिंस्यते ॥
मृतानामिह जन्तूनां श्राद्धं चेत्तृप्तिकारणम् ।
गच्छतामिह जन्तूनां व्यर्थं पाथेयकल्पनम् ॥

—mean: if the animals slaughtered at sacrifices and burnt upon the altar, ascend to heaven, why does not the performer of the sacrifices kill his parents and relatives to help them to bliss. If the Shraddha and Tarpana (food and water to the departed souls) are for the satisfaction and appeasing of the hunger and thirst of the dead, it is useless to supply the persons about to start on journey with provisions and expenses; for, the food and drink prepared at home and served in dishes and pots in their name will reach them in journey or a foreign country, just as these articles in the Shraddha and Tarpana are believed to reach the dead people in heaven. If the living persons cannot obtain things offered to them, when they are in a far off country, or even at a distance of ten cubits, how can the dead persons get them at all in heaven which is immeasurably far?

These unanswerable arguments got an easy, hold on the people's mind, and this new religion began to spread among them. When many kings and noblemen became its disciples, the popes were also tempted to it, for they were ever ready to go where they could get much gold. So they began to embrace Jainism, whose various kinds of popery will be described in the XII chapter. Many persons accepted the faith ; but the others, who lived in mountains, Benares, Canouj, the west, and the south, did not embrace it. These believers of the Jain faith taking the popish commentary on the Vedas to be the Vedas themselves out of their ignorance, cried down the Vedas. They prohibited their study and teaching, suppressed the ceremony of the sacred thread, and abolished the rules of studentship or Brahmacharya. They destroyed as many Vedic scriptures as they could get, and persecuted and oppressed the Aryas (followers of the Vedas). When they gained power and had no fear from any quarter, they honoured their laity and clergy and disgraced the believers in the Vedas and punished them unjustly. Being puffed up with pride, they rolled in luxury. They made large images of their teachers, called the Tirthankaras, from Rishabh Deva to Mahabira. It was therefore the followers of Jainism that laid the foundation of the worship of stone images. The belief in God declined. The people took to idolatry. The rule of the Jainees lasted for about 300 hundred years in Aryavarta. The general public grew ignorant of the right meanigns of the Vedas. These dark days passed over India about 2,500 years ago.

About 2200 years ago Shankaracharya, a Brahmana of Dravid (southern India), who studied grammar, philosophy, and all the Sanscrit literature, pondered over the state of things and was very sorry to find that the true monotheistic religion of the Vedas had disappeared and Jainism and atheism prevailed to the great loss of spiritual interests. He determined to drive them away. Not only he knew the six systems of Aryan philosophy but also the literature of the Jain faith. Besides, his reasoning power was gigantic and invincible. He thought it best to preach and hold discussions with the Jainees to expose their faith. With this purpose in view, he travelled to Ujjain in the Central India, which was then under the rule of

King Sudhanwä, who was conversant with the books of the Jain faith and Sanscrit to some extent. He then preached the religion of the Vedas there, and in the interview with the king, asked him that since he professed the Jain faith and also knew its books as well as Sanscrit, he should arrange for his discussion with the scholars of the Jain faith and make it a necessary condition that whoever is silenced, should embrace the faith of the victor, and that he should also adopt the same religion. Though the king was a proselyte of the Jain faith, yet being acquainted with Sanscrit books, he had some light of knowledge in his mind, and therefore his reason was not obscured with animality; for, a learned person can distinguish between right and wrong, and accept the truth and reject the falsehood. As long as King Sudhanwa did not see a learned preacher, he remained in doubt as to which was the true and which the false faith. But when he heard the request of Shankaracharya, he was much pleased and said that he would surely arrange for a discussion to ascertain the truth. So he invited the great Jain scholars from different parts of the country and convened a meeting for discussion, in which Shankaracharya was to prove the Vedic religion to be true and refute Jainism, and the

Jain scholars to refute his and argue for theirs in his opposition.

The discussion continued for several days. The Jainees maintained that there was no eternal God, the maker of the world. The soul and the world themselves were eternal. Both of them were unborn and indestructible. Contradictory to this doctrine, Shankaracharya affirmed that the eternal Supreme Being alone was the maker of the world. The soul and the world were illusory. For, the Great God made the world out of his Mãyá (illusion) or occult power. He alone held and destroyed it. The soul and the phenomenal world were like a dream. The Great God was himself the world & sported, as it were, in time. The argumentation was kept up by both parties for a long time; but the reasoning and cogent proofs advanced by Shankarachaya in favor of his thesis prevailed at last and demolished the doctrines of Jainism. Thereupon the champion of Jainism and the king embraced the religion of the Vedas and abandoned that of Jainism. Shankaracharya's success made a great noise in the country. King Sudhanwa wrote letters to other kings and chieftains of his acquaintance and asked them to arrange for discussion with Shankaracharya. But the refutation of Jainism at one place convinced them of its error and led them to renounce it for good and all.

King Sudhanwa then arranged for Shankaracharya's tour in India and furnished him with a bodyguard to protect him and servants to wait upon him. From the influence of his preaching the people again put on the sacred thread and commenced the study of the Vedas. He travelled for ten years over all India, thoroughly refuted the religion of the Jainees, and restored that of the Vedas to its original supremacy. The broken images that are now dug out, were broken in the time of Shankarcharya, but those which are sometimes found whole, were then buried underground by the Jainees to preserve them from iconoclasm.

Shankaracharya also refuted Shivism, which was believed in by some communities, as well as Wam Marg. At that time the country was very opulent and the heart of the people beat with patriotism. Shankaracharya and King Sudhanwa did not get the temples of the Jainees to be pulled down, for they were intended for the Vedic schools. When Shankaracharya had established the religion of the Vedas and was meditating the scheme of ducation, he was poisoned by two men wh outwardly professed the Vedic religion, but were bigoted Jainees inwardly, and who had gained the favor of Shankaracharya by their hypocrisy. He lost his appetite and his body was covered with blisters. Six months after he breathed his last. This sad event of his death cast a gloom over the country, and his disciples lost heart. The cause of education was checked. His followers tried to encourage the study of his Shàriraka Bhásbya (Commentary on the Vedanta aphorisms). In other words, they taught that Brahman was the only truth, and the world was illusion, and the human soul was identical with Brahman or the divine spirit, which Shankaracharya had posited to refute Jainism. They opened convents at Shringeri in the south and at Bhugovardhana in the east, also erected the Joshi convent in the north and the Sarda convent at Dwarka in the west, and became their abbots and priors. They collected much wealth and sank in ease, for after the demise of Shankaracharya they were much honored by the country.

Let us here pause to consider the above question. If the identity of the soul and Brahman and the illusion of the world, was really the doctrine believed in by Shankaracharya, it was not good; but if assumed only to refute Jainism, it was somewhat good. The doctrine of these Neo-Vedantins is as follows :—

VEDANTA.

Vedànti.*—The world is unreal or false like a dream ; like an illusion of a serpent which a rope appears to be in darkness, of silver which a mollusk looks like in sun, of water in a mirage ; like a fairy town or a castle in the air ; or like a magician's trick. Brahman or the Supreme Being alone is real or the truth.

Siddhánti.†—What do you mean by unreal or false ?

V.—What appears to be, but does not exist in reality.

S.—How can a thing appear to be, which does not exist really ?

V.—It appears to be from Adhyáropa.

S.—What is Adhyaropa ?

V.—वस्तुन्यवस्त्वारोपणमध्यासः । अध्यारोपापवादाभ्यां निष्प्रपंचं प्रपंच्यते—

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* Vedânti means a follower of Vedanta philosophy which asserts that there is only one substance called Brahman and all else is but illusion, nothing exists but God. He is all in all.

† Siddhanti means a follower of Mimansa philosophy which maintains the reality of the world and the distinction between God and the human soul ; that is to say, that there exist three distinct substances,—God, soul, and matter,—souls being many and distinct. —*Ed.*

The incompatibility of an object with its alleged predication is called Adhyaropa or Adhyása ;* or in others words, predicating certain properties of an object in which they donot inhere. Eliminating them is called Apavâdaka. The phenomenal world is supposed to be lodged in Brahman which is free from both the predication and elimination of attributes.

S.—You have fallen into this error from supposing the rope to be real and the serpent to be unreal. Is not a serpent a real thing? If you say that it is not in the rope, it is present elsewhere, and its latent notion is in the mind. So that the serpent is not unreal. In the same manner, it is also true of the other instances, viz, an idea of a man on seeing a trunk, of silver on seeing a shell, and so forth. The things seen in a dream exist elsewhere. Their notions endure in the mind. Therefore, a dream is not the result of an erroneous predication of an object.

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* It is that act of perception in which a person ascribes certain properties to an object which is different from them ; as, seeing a rope in a dark place, we imagine it to be a serpent. But when a light is brought to it, it is no longer a serpent but a rope. The imaginary serpent disappears before light or true knowledge. In like manner, we imagine the world in Brahman or the Supreme Being ; but when true knowledge dawns upon us, there will be no world, but Brahman will be all in all.—*Ed.*

V.—How can it be true what is never seen or heard, as for example, a man sees his own head cut off, and himself weeping ; a stream of water flowing upwards, which has never happened nor is ever head, but which is seen in a dream ?

S.—This example, too, does not prove your proposition. For, there can never be an impression of a thing on the mind without seeing or hearing, it, without impression there is no remembrance, and without remembrance there is no realization of the thing. When a man has actually heard or seen somebody's head cut off and his father or brothers weeping in a battle-field ; or when he has seen or heard a jet of water gushing up ; his mind is impressed with these ideas. When he dreams he sees in his mind those things which he has seen or heard before. When he sees them within himself in dream, he fancies his own head as cut off and himself as weeping, or a stream as flowing upward. So these are not the examples of erroneous predication ; but they are like those cases in which draftsmen draw a sketch on paper out of their mind of what has been seen, heard or practised by them ; or a painter observing an object, forms an idea of it in the mind & then makes an exact picture of it. However, in a dream there is consciousness of an act of memory, as a man sees his teacher in a dream. Sometimes a man fails to recollect what he saw or heard at a very remote time. He does not know if he sees, hears or acts upon what he experienced before. He cannot remember so well in a dream as in waking. Therefore your definition of Adhayrôpâ or Adhyäsa is false. It is also wrong what is called Vivartavàda, or the perception of a serpent in a rope. Nor is it applicable to the case, that the world appears to exist by illusion in Brahman.

V.—There is no perception of predicated qualities apart from that of the substance; as, there can be no illusion of a serpent without a rope. There is no serpent in a rope, yet a man trembles from fear on an illusory perception of a serpent in it, produced accidently by darkness sprinkled with a little light. But his fear and doubt instantly leave him when he sees it with a light; so the false idea of a world in the Supreme Being disappears on the realisation of Brahman; as the false idea of a serpent goes away and a firm conviction of a rope gains ground in the mind.

S.—Who experiences the illusion of a world in the Supreme Being?

V.—The soul experiences it.

S.—Whence does the soul come?

V.—She comes out of ignorance.

S.—Whence does ignorance come, and where does it reside?

V.—Ignorance is unbeginning and resides in Brahman.

S.—Was there in Brahman the ignorance of self or of something else, and who had that ignorance?

V.—Chidâdhása had it.

S.—What is the nature of Chidâbhàsa?

V.—Brahman and its * ignorance of self, that is to say, Brahman forgets its own self.

S.—What is the cause of Brahman's forgetfulness?

V.—Avidyá (nescience).

S.—Is Avidvà an attribute of the all-pervading and all-knowing Being, or is it that of the one who is of limited knowledge?

V.—It is an attribute of the Being of limited knowledge.

S.—Is there any other thinking being in the opinion of your school than the one infinite and all-knowing conscious Being? And where does the being of limited knowledge come from? It is all right, if you believe a conscious being of

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* The word Brahman is the Neuter Gender, like the Supreme Being.

limited knowledge to be different from Brahma If Brahman is ignorant of itself in one part of existence, its ignorance will spread over whole existence ; and just as the pain of an ulc in one part of the body disables all its organs, if Brahman is ignorant and afflicted in one par it will be ignorant and afflicted in all parts its existence.

V.—It is a characteristic of Upâdhî, but no of Brahman.

S.—Is Upâdhî an *inanimate* or a consciou being? Is it real or otherwise?

V.—It is "unspeakable" (anirbachaniya), i.e., it can not be said to be either real or unreal, inanimate or conscious.

S.—This assertion of yours is like वदतो व्याघातः self-contradiction; for, you say that there is Avidya which cannot be said to be either inanimate, conscious, real or unreal. It is just like the case when a person takes a piece of composite metal, made of gold and brass, to a jeweller for test, who says that it is neither gold nor brass, but it is made of both.

V.—See, there is space in a pitcher, space in a convent, space in clouds, and space in heavens on account of Upadhi, that is, there appears to be a plurality of spaces on account of pitchers, buildings, and clouds; but in reality there is only one space in heavens or extension. In like manner, Brahman appears diverse to ignorants or vulgars on account of the Upadhies of Maya (illusion), Avidya (nescience), Samashti (collectivity), Vyashti (diversity) and Antahkarana (the internal sense); but in reality Brahman is one and one only; for, it is said in the Kathhopanishat,

अग्निर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव।
एकस्तथा सर्वभूतान्तरात्मा रूपंरूपं प्रतिरूपो बहिश्च॥

section 5, verse 9, that as fire takes the long, wide, circular, great or small shape of an object into which it enters, and yet it is different from them; so also does the all-pervading, Supreme Self appear as so many distinct and separate internal senses from its pervading them; but it is really different from them.

S.—This assertion of yours is also wrong. Since you believe a pitcher, convent, cloud, and space to be distinct entities, you may believe the soul and the world with its phenomena of cause and effect, to be distinct from the Supreme Being or Brahman, and *vice versa*.

V.—As fire appears to assume the same form as the object it enters into, so does Brahman appear to have forms or shapes to the ignorant. But Brahman, in reality, is neither the mind nor the matter (animate or inanimate). If the sun be seen in a thousand trays of water, he will present a thousand forms to the eye; but, in reality, the sun is one; nor is he destroyed, removed, or evaporated on the destruction of the trays, the throwing away of the water, or its evaporation. In like manner, Brahman is reflected in the internal senses, which is the phenomenon, called the *Chidâbhâsa*; so the soul exists as long as there are the internal senses; but when the internal senses are annihilated by the divine knowledge (gyäna), the soul regains her identity with Brahman. This *Chidâbhàsa* (soul or reflection of God) is ignorant of its nature of Brahman. It supposes itself to be active, luxurious, happy, miserable, sinful, benevolent and subject to birth and death, and so it is not released from the bondage of the world.

S.—This instance of yours is also wrong. For the sun, water, and trays have definite forms; the sun being distinct from the water and trays, and *vice versa*, his reflection in the water is possible; but if he be formless, he can not be reflected. Also, the Great God being formless and all-pervading like space, no object can be aloof from Brahman, or *vice versa*. The relation, that God is the pervader and the world is the pervaded object, does not make Brahman and the universe to be one and the same thing. In other words, seen from the point of the law of connection and distinction of circumstances* अन्वय व्यतिरेक भाव, they appear to be always united and yet they are distinct. If they are one and the same thing, there can be no relation between them of the pervader and the thing pervaded, as mentioned plainly in the *Antaryami Brahmana* of the *Brahadarannyaka*. Also, there can be no reflection of Brahman, for reflection is impossible without form. As for your believing Brahman to become the soul from the attendant circumstances or upâdhi of the internal sense or untalkarana, it is like a child's prattle; for, the internal sense is mutable and separate and Brahman is immutable and entire. If you are not inclined to believe Brahman and the soul to be two distinct entities, please to answer me the question: Do you believe that part of Brahman to be ignorant where the internal sense is present, and that to be wise where it is not? As an umbrella cuts off the sunlight wherever it is carried and sets it free whence it is removed, so also will the internal sense make

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*The threads that go to make up a piece of cloth, are the examples of this law; that is, they are distinct and yet without them there can be no cloth; but they themselves are not cloth.

Brahman every moment to be wise and ignorant, bound and liberated. The whole Brahman will be ignorant from the effect of the presence of the internal sense in one part which will extend over the whole, for Brahman is animate or conscious. Also, whatever Brahman, limited by an internal sense, has seen at Mathura, can not be remembered by it (Brahman) at Kashi; for, it is a fact that a man does not remember a thing which is seen by another. The *Chidābhāsa* (reflection of Brahman) which has seen a thing at Matura, is no more at Kashi. Again, that Brahman which illumes the internal sense at Mathura, is not the same as at Kashi. If the very Brahman is the soul and not distinct from her, the soul should be omniscient. If the reflection of Brahman is distinct, none can have the knowledge of what was seen or heard before. If you say that there is remembrance because Brahman is one, then pain or ignorance being in one part, there should be pain or ignorance over the whole Brahman. Such examples of yours prove the eternal, holy, wise, absolute Brahman to be unholy, ignorant, and limited, and represent the indivisible Brahman as divisible.

V.—The formless things also cast reflection, as the sky is reflected in a mirror or water. There it is seen blue, and something vast and deep. In the same manner, Brahman is reflected in all the internal senses.

S.—Since the sky has no form, none can see it. How can a thing be seen in a mirror or water, which is not seen at all? Only the definite, or things having forms, look wide and deep, but not formless things.

V.—What is, then, that which is seen as blue above and is reflected in a mirror?

S.—It is the particles of water, of earth, and of fire evaporated from below. How can rain come from the place where there is no water? Therefore, what is seen extended far like a tent, is a sphere of water. Water is seen in the sky as the hoar frost looks or like a cloud from far, but hazy from near or like a tent.

V.—Are our examples of the rope and the snake, the dream, and the like, false?

S.—No; it is your understanding that is false, or is to blame, as I have stated above. Please, tell me, who it was that fell into ignorance at first?

V.—Brahman falls into it at first.

S.—Is Brahman of limited knowledge, or is it omniscient?

V.—It is neither omniscient nor of limited knowledge, for omniscience and limited knowledge reside in a thing with upadhies.

S.—What is with upadhies ?

V.—Brahman.

S.—Then Brahman alone is omniscient and of limited knowledge. Why then did you deny omniscience and limited knowledge in Brahman ? If you say that an upadhi is only suppositional and false, who is it that supposes it at first ?

V.—Is the soul Brahman, or is she distinct from it ?

S.—It is distinct from Brahman ; for if the soul is the same as Brahman, he who makes a false supposition is not Brahman. How can he be true whose suppositions are false ?

V.—We believe both real and unreal to be false ; and to express it in language is also false.

S.—When you speak false and believe in what is false, why should you be not false ?

V.—It matters nothing ; falsehood and truth are only our suppositions. We are the vehicles and observers of both of them.

S.—When you are the medium or vehicle of truth and falsehood, you are like a banker and thief in one. So you can not be an authority ; for an authority is he who always believes in truth, speaks truth, acts on truth, who does not believe in falsehood, speak falsehood, and act upon falsehood. When you yourself falsify your own statement, you become the speaker of falsehood.

V.—Do you believe in the unbeginning Maya or illusion which depends upon Brahman and veils It?

S.—No, I don't. For, you define Mâyâ to be the object which really does not exist, but which appears to be. Now, it can only be believed by one who is intellectually blind; for, the appearance of a thing which does not exist, is always impossible. There can be no photograph of a barren woman's son. Your assertion is against the doctrine of the *Chhandogya Upanishat* such as,

सन्मूलाः सोम्येमाः प्रजाः

O good man, these creatures have truth for their foundation.

V.—Do you refute what has been written by sages from Vasishtha, Shankaracharya to Nishchal Das, who were more learned than you? We look upon them as great savants.

S.—Are you learned or are you ignorant?

V.—I am learned to some extent.

S.—Well then, prove the thesis of Vasishtha, Shankaracharya, and Nishchal Das before me;

and I shall refute it. He will be great whose thesis is proved to be true.

If their proposition and yours were irrefutable, how is it that you could not refute my doctrine with the help of their arguments? If you do that, your thesis will deserve acceptance. It is probable that Shankaracharya and others might have adopted the doctrine to refute Jainism only; for, many selfish learned men act against their conscience to prove their doctrine at different times and places. If they believed it to be true that God and soul were identical, the world was unreal, and the actions of the people to be false; they were not right. Nishchal Das' learning is shown in the inference given in the Vrittiprabhakar as to the identity of God and the soul,

जीवो ब्रह्माभिन्नश्चेतनत्वात्

namely, the soul is not different from Brahman on the ground of its conciousness. It is an inference of the people of little sense. For, the agreement of qualities does not make two things identical. Suppose, for instance, a man says that earth is not distinct from water, being both inanimate.—

पृथिवी जलाभिन्ना जड़त्वात्

As this inference is fallacious, so is also that of Nishchal Das. Since the soul is limited, has limited knowledge and is apt to err, which qualities are opposed to the nature of Brahman; and Brahman is omnipresent, omniscient, is not apt to err, which distinctive characteristics are opposed to the nature of the soul; Brahman and the soul are distinct. Since odorousness, solidity, and the like characteristics of earth, are different from fluidity, mobility, and the like qualities of water; earth and water are not identical. In like manner, the distinctive characteristics of Brahman and the soul donot identify them. They were never one and the same, nor are they now identical, and they will never be one and the same in future. So much for Nishchal Das and his great erudition and philosophy.

The author of the *Yoga Vàsishtha* was probably some Neo-vedantin and it was not written by Valmika, Vasishtha, and Ramachandra, nor was it read to them, for they were all the followers of the Vedas. They could not write against the Vedas, nor hear and say against them.

Q.—Is not the identity of the soul and Brahman taught in the Sharirak Sutras (metaphysical aphorisms) written by Prophet Vyása? For they say:

सम्पाद्याविर्भावः स्वेन शब्दात् ॥

ब्राह्मेण जैमिनिरुपन्यासादिभ्यः ॥

चितितन्मात्रेण तदात्मकत्वादित्यौडुलोमिः ॥
एवमप्युपन्यासात् पूर्वभावादविरोधं वादरायणः ॥
अतएव चानन्याधिपतिः ॥ वेदान्त अ० ४ ।
पा० ४ । सू० १ । ५—७ । ९ ॥

The soul becomes manifest on acquiring er own form, which was originally that of Brahman; for, the word swa (own) in the text implies the nature of Brahman.

Many canons as well as the reasons given for the obtainment of divinity go to prove the existence of the soul as Brahman, which is the doctrine of Prophet Jaimini. Prophet Audolomi believes that the soul exists in salvation in her conscious nature only, as shown in the reasons given in the Brihadaranyaka in favor of the identity of the soul and Brahman. Prophet Vyasa believes it to be no incompatibility in the soul being of the nature of Brahman from the above reasons given in the canons for the obtainment of divinity. A yogi or clairvoyant recognising his own Brahmanic nature and free from the thought of any superior being, that is, knowing his own self only, exists in salvation in his essential form of all-encompassing Brahman.

A.—These aphorisms donot mean that. Their true sense is that the soul does not obtain happiness or realise the indwelling Brahman in virtue of her power of clairvoyance, until she becomes pure and free from all taints and obtains her inherent holiness. In like manner, a clairvoyant (yogi) can then enjoy the happiness of the presence of Brahman in salvation when he is cleansed of the taint of vice and becomes endowed with divine powers. Such is the teaching of Jaimini. When the soul is liberated from the vice of ignorance and becomes pure intelligence, then and then only she obtains union with Brahman. When the soul obtains the absolute knowledge and psychical powers with Brahman in her earthly life, she regains her original purity and enjoys happiness. When a clairvoyant is of holy desires, he obtains God of his own accord and enjoys the felicity of salvation. Then he lives free and independent. In salvation there is no such thing as one is superior and another is inferior as here; but all the saved souls are equal.

नेतरोनुपपत्तेः ॥ १ । १ । १६ ॥ भेदव्यपदेशाच्च ॥ १ । १ । १७ ॥ विशेषणभेदव्यपदेशाभ्यां च नेतरौ ॥ १ । २ । २२ ॥ अस्मिन्नस्य च तद्योगं शास्ति ॥ १ । १ । १९ ॥ अन्तस्तद्धर्मोपदेशात् ॥ १ । १ । २० ॥ भेदव्यपदेशाच्चान्यः ॥ १ । १ । २१ ॥ गुहां प्रविष्टावात्मानौ हि तद्दर्शनात् ॥ १ । २ । ११ ॥ अनुपपत्तेस्तु

न शारीरः ॥ १ । २ । ३ ॥ अन्तर्याम्यधिदैवादिषु तद्धर्मव्यपदेशात् ॥ १ । २ । १८ ॥ शारीरश्चोभयेऽपि हि भेदेनैनमधीयते ॥ १ । २ । २० ॥ वेदान्तसूत्राणि ॥

Also, according to the above aphorisms of Vedanta, no other soul than Brahman is the creator of the world; for the creation of the world is incompatible with the limited nature, limited knowledge, and limited power of the soul. So the soul is not Brahman. An Upanishat says

रसं ह्येवायं लब्ध्वानन्दी भवति

that the soul and Brahman are two separate beings, and so establishes their distinction. Had it been otherwise, it could not have been said that the soul becomes happy on obtaining God, whose nature is happiness, wherein Brahman is the object to be obtained and the soul is the obtainer of it. So the soul and Brahman are not identical.

दिव्यो ह्यमूर्त्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः ।
अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात्परतः परः ॥
मुण्डकोपनिषदि मुं० २ । खं० १ । मं० २ ॥

The Infinite Spirit is stupendous, holy, formless, all-pervading, ever present outside and inside of all, unborn, free from birth, death, and incarnation, inbreathing, unbreathing, and all connections with the body and mind, glorious and so forth ; the soul is immortal, undecaying, and beyond, or more subtle than, matter (prakriti) ; the great God is beyond her even, that is, Brahman is the most subtle of all. So Brahman is distinct from souls and matter for the reasons of its having attributes distinguishing it from the mind and matter. They are distinct from the fact, that the people establish the union of the soul with the all-pervading Brahman, or vice versa. For, union takes place in distinct objects. Brahman is described as indwelling and pervades the soul, which makes the soul pervaded and distinct from Brahman pervading, for the relation of the pervaded and the pervader is only possible in distinct objects. God is different from the soul and also from the senses, the internal senses, the five elements, the space, the sun, the possession of heavenly qualities, and the learned or saved people, called gods.

गुहां प्रविष्टौ सुकृतस्य लोके

Another Upanishat's teaching makes Brahman and the soul to be distinct. Similar teachings are found in many places in the Upanishats.

शरीरे भवः शारीरः

The soul endowed with the body is not Brahman ; for, the attributes, nature, and deeds of

Brahman can not be predicated of the soul. God is present in all souls in virtue of His pervading in all—(adhidaiva) the subtle things such as the mind and the senses, (adhibhuta) the elements such as earth &c., and (adhyatma) all the souls;—for the Upanishats everywhere describe the pervading qualities of the same Infinite Spirit. The soul accompanied with the body is not Brahman, for, the distinction of the soul from Brahman is evident from the very nature of the Divine Substance. Thus the Shariraka Sutras prove the distinction between Brahman and the soul from their natural and inherent constitution.

In like manner, the Upakrama and Upasamhára of the Vedantins are also untenable. For they believe the (upakrama) beginning and end (upasamhara) of creation from the constitution of Brahman. Since they believe in nothing else but Brahman, creation and destruction become the qualities of Brahman. But the Vedas and other authentic scriptures prove Brahman to be free from creation and destruction. God will be angry with the Neo-Vedantins ; for, change, creation, and ignorance are impossible of being found in Brahman, which is unchanging, undecaying, holy, eternal, and unerring. Even in cataclysm, Brahman, the material cause, and the souls, all the three remain distinct

So the doctrine of beginning and end of the Neo-Vedantins is false. There are many other erroneous doctrines in this school, which are against the scriptures and the eight kinds of evidence.

Afterwards some doctrines of the Jainees and the followers of Shankaracharya spread in India, and they held discussions among them. Three hundred years after Shankaracharya, Maharajah Vikramadattya of Ujjain became famous to some extent in India. He suppressed the internal quarrels of the Rajahs and restored peace. Then came Maharajah Bhatrihari who was somewhat versed in poetry and other books of literature. But he turned a recluse and abandoned government. Maharajah Bhoja came 500 years after Vikramadattya. He encouraged the study of grammar, rhetoric and poetry so much that Kalidas who was a shepherd, wrote the poem of Raghubansha. Raja Bhoja awarded and honored him who brought to him a couple of good verses with much wealth. Then the Rajahs and nobles after them, gave up studying. Though the Wammargians flourished before Shankaracharya as well as the sects of Shivism and the like faiths, yet their doctrines did not spread far and wide. But the power of the Shivites increased from the time of Vikramadittya. They were divided into many sects such as Pâshupata like the ten sects of Mahavidya of Wam Marg. The people believed Shankaracharya to be the incarnation of Shiva. His disciples and monks joined Shaivism and also associated with the Wam Margians, who were the worshippers of Devi, the wife of Shiva. The Shivites were the worshippers of Mahadeva. Both put on the beads of rudraksha and ashes even now. But the Shivites are not so much against the Vedas as the Wam Margians.

SHAIVISM.

धिग् धिक् कपालं भस्मरुद्राक्षविहीनम् ॥ १ ॥
रुद्राक्षान् कण्ठदेशे दशनपरिमितान्मस्तके विंशती द्वे
षट् षट् कर्णप्रदेशे करयुगलगतान् द्वादशान्द्वादशैव ॥
बाह्वोरिन्दोः कलाभिः पृथगिति गदितमेकमेवं
शिखायां । वक्षस्यष्टाधिकं यः कलयति शतकं स
स्वयं नीलकण्ठः ॥ २ ॥

The Shivites taught that the person who did not bedaub the forehead with ashes and put on a chaplet of *rudraksha* (a berry of cleocarpus) about the neck, should be shunned as an unclean outcast. They composed verses in support of their doctrines, and held that the man was like Mahadeva incarnate who wore 32 berries about the neck, 40 on the head, 6 on each ear, 12 about each wrist, 16 in each arm, 1 in the lock on the crown, and 108 upon the breast. It is also the belief of the Shaktas or the worshippers of Shiva's wife. So these sects, viz, the Wam Margians and Shivites, both came to the understanding of establishing the worship of the male and female generative organs, called the Linga and Jaladhari in Vernacular. Thus they were not ashamed to worship them, and it never flashed upon their mind that it was an act of barbarians and so was not fit for them. But they justified what a poet has well said

स्वार्थी दोषं न पश्यति

that the selfish people do not see their faults and vices, rather they look upon them as so many virtues. So they began to believe that the success of all religion, welfare, desire and salvation lay in the worship of stone images and human generative organs. When the Jainees enshrined images in their temples after the reign of Raja Bhoja, and the laymen flocked there to worship them, the disciples of the Indian popes also repaired to the shrines of the Jainees. Also, when new religions were preached in the west, and the Greeks and Mahomedans began to come to India, the Indian popes wrote

न वदेद्यावनीं भाषां प्राणैः कण्ठगतैरपि ।
हस्तिना ताड्यमानोऽपि न गच्छेज्जैनमन्दिरम् ॥ १ ॥

the verses which mean that none should utter a syllable of the Greek or Moslem tongue, though he might be put to excruciating pain and brought to the brink of non-existence. None should enter a temple of the Jainees even to save his life from the attack of a furious elephant, that is to say, it was better to be trampled down to death by an elephant than to seek refuge in a temple of the Jainees. Such were doctrines they taught to their disciples. When any one asked them of the authority of some acknowledged scriptures, they would read out passages from the Markande Purana and the like books, or give such descriptions of the Goddess as were given in the Durgá Pátha. Some men wrote the Markande Purana and Shiva Purana in the time of Raja Bhoja under the *nom de plume* of Vyâsa. When the Raja came to know of it, he punished the forgers by lopping off their hands, and he sent forth a proclamation to the effect that whoever wrote a poem or book, should do so in his own name and never in that of sages and philosophers of old. This account is given in the history written by Raja Bhoja, called the Sanjivani. It is found with the Trivari Brahmins of Bhinda in the Gawalior state. It has been seen by the Rao of Lakhana and his agent Chobay Ram Dayal. It is also plainly written in the same book that Vyása composed 4,400 and his disciples 5,600 shlokas (distiches), i.e ,10,000 in all, which made up the whole Mahabharata ; but it swelled to 20,000 in the time of Vikramaditya. Raja Bhoja said that it contained 25,000 verses in his father's time and at the time of his manhood it contained 30.000. If it went on increasing in that way, it would soon be a camel load. If books or Puranas were written in the name of sages and philosophers, the Indian people would be deluded, deprived of the true Vedic religion, and destroyed as a nation. This proclamation shows that the Raja had some love for the Vedas. It appears from the Bhoja Prabandha that there were so very clever mechanics in the time of Raja Bhoja and in his service that they made a horse-like machine,* which went 11 kos or 22 miles in about one gharhi or 48 minutes, 22½ kos or 55 miles in an hour. It moved both in the air and on land. Also, a fan was invented, which always moved automatically, i. e, without the agency of man, and agitated the air plentifully. Had these two inventions come down to these days, the Europeans would not have been so puffed up with pride, as they are nowadays. Though the popes prohibited the people from going to the temples of the Jainees, yet they could not be deterred from doing so, nay, they listened there to the expounding of the law or stories of the Jainees. Then the popes of the Jainees began to coax the disciples of the Puranic popes. Therefore these thought to adopt some measures to check them from going over to the Jainees. They came to the conclusion that a religious system like the Jainees should be created to treat of incarnations, temples, idols, and stories. So they created 24 incarnations after the 24 Teerthankaras of the Jainees, erected temples and idols, and wrote 18 Puranas like the Adi and Uttara Puranas of the Jainees.

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* घट्यैकया क्रोशदशैकमश्वः सुकृत्रिमो गच्छति चारुगत्या । वायुं ददाति व्यजनं सुपुष्कलं विना मनुष्येण चलत्यजस्रम् ॥ १ ॥

Vaishnavism came into existence 140 years after Raja Bhojá. It was taught at first by (1) Shatakopa who was born of a Kanjar (low caste) family. It was after him preached by (2) Munibanan, born of a sweeper family, & then by (3) Yavanacharya, born of a Greek or Moslem family, then by (4) Ramanuja, a Brahmin by birth, who gave it a great impetus. The Shivites made the Shiva Purana, the Shaktas the Devi Bhagwata, the Vaishnavas the Vishnu Purana. They did not put their names to them from the fear that if their names appeared on them, none would accept them as authorities, so they put the names of Vyása and the like sages upon them to make them popular. The names of these books should properly be Navina (new) & not Purana (old.) But there is no wonder, for the poor people sometimes call their son Maharajadhiraj or the great king and name a new thing Sanatana or old.

SHAKTISM.

Their quarrels are all faithfully depicted in the Puranas. For instance, the Devibhagwata mentions a Goddess called Shri, as the ruler of Shripur. She created the whole world as well as Brahma, Vishnu and Mahadeva. When the Goddess had a mind to create, she rubbed her hand, and got a blister in it, from which came out Brahma. She asked him to marry her, but he said that she was his mother, and so he could not marry her. She got very angry at it and reduced this son to ashes She then rubbed her hand again and produced a second son, called Vishnu. Making him the same request and receiving the same answer from him, she consumed him also to ashes. In the same manner, she produced a third son, called Mahadeva, who, being asked to marry her, said that he could not do so unless she assumed another body, which she did. Thereupon Mahadeva asked her what it was that lay there like heaps of ashes at two places. She replied that they were his brothers who were reduced to ashes for not obeying her. Mahadeva said that he could do nothing alone. He asked her to revive them and produce two more women, so that all the three might marry three women separately. The Goddess did what was asked her, and the three youths were married to three women. Splendid ! They refused to marry the mother, but did not hesitate to marry the sisters. Can it be thought proper ? She then produced Indra and other deities, and made Brahma, Vishnu, Mahadeva and Indra serve as her palanquin bearers. Such fanciful and tedious tales are written there.

The Indian popes should be asked who it was that made the body of the Goddess and the town of Shripur, and who the father and the mother of the Goddess were. If it be replied that the Goddess is unbeginning, it may be opposed that a thing produced from union can not be unbeginning. If the mother feels compunction in marrying the son, is the marriage of brothers and sisters proper ! As the Devi Bhagawata describes the disgrace of Brahma, Vishnu, Mahadeva and the like deities, and extols the power of the Goddess ; so also the Shiva Purana gives a disgraceful account of the Goddess and other deities, that is to say, it makes them servants of Mahadeva, who is described as the lord of all. If the wearing of rudrakha and rubbing the body with ashes entitled a person to salvation, why should not asses and other beasts which roll in dust everyday, and the savages, called Bhils, Kanjars, &c., who wear berries and shells, obtain salvation ?

Q.—Is the method of the application of ashes to the body, given in the Kalagni Rudropanishat, untrue? The Vedic Mantras such as त्र्यायुषं जमदग्ने० of the Yajur Veda ordain the application of ashes to the body. The Puranas mention that tree to be the rudraksha which was produced from the tears of Mahadeva. Therefore it was very meritorious to put on rudraksha. The wearing of one bead of rudraksha will liberate a person from all sins and send him to heaven. He has nothing to fear from death and hell.

A.—The Kalagni Upanishat was written by some person who bedaubed his body with ashes; for, it has unmeaning passages in it. For instance, यस्य प्रथमा रेखा सा भूर्लोकः the first line drawn everyday by the hand on the forehead is the earth. How can that be? The Veda Mantras referred to do not enjoin the bedaubing of ashes or painting the forehead with three lines. The verses त्र्यायु जमदग्ने० referred to above, mean: O God, may m eyesight last three hundred years! May I d those virtuous deeds that do not destroy the ey sight!* What a great ignorance is it to suppos that a tree can be produced from the drop of tear? Can anybody alter God's law of nature Every kind of tree is produced from its own kin of seed, but not otherwise. Therefore all manner of using rudraksha berries, ashes, basil, lotus seed, grass, sandal, and the like things about the neck and other parts of the body, are the beastly acts of savages. Such Wam Margians and Shivites as use them are very hypocritical, cynical, and indolent. Those who are good among them, donot believe these doctrines and do good to the people. If the berry rosary and ashes can scare away the mssensgers of Death, they hould at least terrify the police constables also. When dogs, tigers, serpents, scorpions, flies, mosquitoes and other lower animals are not afraid of the users of the berry rosary and ash-bedaubing; how can the soldiers of the Great Judge fear them?

Q.—If the Wam Margians and Shivites are not good, are the Vaishnavas good!

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* चक्षुर्वै जमदग्निः । शतपथ० ।

A.—Being against the Vedas, they are worse than they.

Q—Why do you refute Shivism, Vaishnavism and other religions, since they are given in the Vedic texts, such, for instance, as नमस्ते रुद्रमन्यवे। वैष्णवमसि। वामनाय च। गणानां त्वा गनपतिं हवामहे। भगवती भूयाः। सूर्य आत्मा जगतस्तस्थुषश्च ॰ and the like.

A.—These texts donot prove Shivism and the like faiths; to be true for, the word rudra means God, life, air, soul, fire, &c. They mean that salutation is to God, whose wrath makes the wicked weep; food should be supplied to be consumed by the heat of the digestive apparatus; for, the word nama * means food. Also, God who is gracious to all the world, should be saluted. Shiva, Vishnu, Ganpati, Surya,† &c. are the names of God, and Bhagwati is the veracious speech. The popes have set up a

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* नम इति अन्ननामसु निघं २।७।

शिवस्य परमेश्वरस्यायं भक्तः शैवः। विष्णोः परमात्मनोऽयंभक्तो वैष्णवः। गणपतेः सकलजगत् स्वामिनोऽयं सेवको गाणपतः। भगवत्या वाण्या अयं सेवकः भागवतः। सूर्यस्य चराचरात्मनोऽयं सेवकः सौरः।

quarrel among them without understanding th true sense as will be illustrated by the followi story :—

A certain hermit had two disciples, who sha pooed their teacher's legs everyday. They divi ed this service between them. One of them too upon himself to serve the right leg, and the oth he left. Once it so happened that while a discipl had gone to the market and the other had bee engaged in kneading the teacher's leg that ha fallen to his lot; the holy man, turned on his sid when the absentee's allotted leg fell upon i fellow which the other disciple was shampooing Being offended that his beloved leg of the teach was insulted and assaulted by his rival's par he took a cudgel and fetched a heavy blow to i The teacher cried out: O wicked man, what has thou done? The disciple replied: Why did th leg come upon that leg which was his part? I the meantime, the other disciple who had bee absent returned from the market and took t rubbing the leg that was allotted to him. Whe he saw that it was swollen, he asked his maste as to what the matter was with the leg. Th hermit related to him all that had happened. He too, was ignorant. So without uttering a word, h got hold of a thick club and struck a severe blow on the pious man's other leg. Thereupon he cried very loudly, and then both the disciples began to belabour his legs with strong sticks. A great bewailing was then heard, which brought many people to the scene of action. They asked the holy man as to what the matter was. Some wise spectator rescued him from their beating. He explained to the ignorant disciples that both of the legs belonged to their master. The service of both of them would bring happiness, and injury to any of them would be a cause of pain to them.

The men who do not understand the right sense of the different names of the Almighty described at length in the first chapter of this book, that is to say, Indra, Vishnu, &c. are the different names of the one eternal, holy, and wise Being, talk ill of one another and make them opposed to one another, as the two foolish disciples did in the above story, thinking that the legs belonged to different men. These popes do not exercise their judgment, that Vishnu, Indra, Shiva, and the other names belong to the same Unitary Spirit, the Inmost Self of all, the Guardian and the Lord of the world, and represent his infinite power, attributes and manner of existence. Will not God be angry with them? Let us turn to the popery of Chakrankita Vaishnavas.

VAISHNAVISM.

तापः पुण्ड्रं तथा नाम माला मंत्रस्तथैव च
अमी हि पञ्च संस्काराः परमैकान्तहेतवः ॥
अतप्ततनूर्न तदामो अश्नुते । इतिश्रुतेः ॥
रामानुजपटलपद्धतौ ॥

The dies of a conch, discus, mace, and lotus* are heated over a fire, and the forearms are cauterised therewith. They are then quenched in a pot of milk, which some drink away. Now, it is probable that it may contain the taste of the human flesh. The believers of this faith hope to reach God by these works! They assert that the soul never goes to God without their branding the body with the above marks, for she is imperfects. They are of opinion that the messengers of death are terrified at the sight of Vishnu's conch, discus, and other weapons, just as the common people are intimidated by supposing the person to be a government servant who has on him a badge and other marks. They further say: it is very important to put a mark on the forehead and marks on arms and a garland about the neck, which are the divine heraldic signs. They overawe the heavenly judge and the terrestrial king. They paint their forehead with the mark of a trident, assume such names as Narayan Das, Vishnu Das, that is, as end in Das (servant), and wear a rosary of lotus seeds. Their article of creed for common people is : Om, Salutation to Narayan! For the rich people, they have : I seek refuge at the feet of the Glorious Lord Narayan. Salutation to the Glorious Narayan! Salutation to Lord Ramanuja! It looks like a trade affair. Their marks are according to the face. These Chakrankitas regard these five signs or sacraments as the means of salvation, just as the Wam Margians believe in five symbols whose names begin with *ma* in Sanscrit.* The Veda Mantra which they repeat at the donation of a conch, discus, &c. means : O Lord, the Protector of the universe and the Vedas, almighty, all-energy, Thou pervadest all the objects and parts of the world, the men who are devoid of the merit of chastity, veracity, contentment, subjugation of the senses, meditation, self-denial, austerity and good company, and are undeveloped in reason and the internal sense, do not obtain Thy presence! But they who are purified by means of the above good works, shall see Thee to their satisfaction. Those who perform great penance in the from of keeping virtuous conduct realise Him. in theworldof Glorious God, become qualified to It is wonder how the followers of Ramanuja can prove the branding of the body from the above Veda Mantra. Were they learned or ignorant? If they were learned, how could they render the mantra so absurdly? For, these verses have the word अतप्ततनुः but not अतप्तभुजेकदेशः The former denotes the whole body from head to foot. So if the Chakrankitas accept the heating of the body on this authority, they should burn their body in a furnace. Still they will find their conduct against the sense of this mantra; for, tapa in the mantra means veracity and good works. The Taittiri says : pra. 10, adh. 8, that

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* This sect worships Vishnu, who is represented as holding those things in his hands.

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* They are : page 20, Madya : wine, Mansa flesh, Meena : fish, Madra : mystic sign, Maithuna : copulation.

ऋतं तपः सत्यं तपः श्रुतं तपः शान्तं नपो दमस्तपः।

the frankness of the heart; practice of truth in thought, word, and deed; withholding the mind from vice; restraining the senses from indulging in wicked deeds; in other words, to do good works with body, soul and heart, are called *tapa* or penance. It can not be cauterism with heated pieces of metal.

The Chakrankitas consider themselves to be good Vaishnavas, but they never pay attention to their evil customs and evil deeds. The first teacher of this faith was Shathakopa, who, according to the books of the Chakrantikas and the Bhaktimala, which was written by Nabha, was of the *Doom* (low caste) tribe. For, it says that the Yogi Shathakopa used to make and sell winnowing fans,* that is to say, he was born of the tribe of Kanjar. When he had wanted to read with the Brahmins or to hear their scriptures, they must have treated him with contempt. He then might have coined new things against the Brahmins and their scriptures, such as the forehead mark, cauterising the forearms with the discus, &c. His disciple was Munibahan, born of a Chandal or low caste family. He had a disciple, named Yavanacharya, born of a Moslem or Greek family. But his name was changed to Yamunacharya. He was followed by Ramanuja, who was a born Brahmin, and was afterwards initiated into the mysteries of the Chakrànkitas. Before his time, all the books of this religion were written in Vernacular. But he acquired some Sanscrit and wrote books in Sanscrit poetry. He also wrote a commentary on the Vedanta aphorism and Upanishats, contradicting the interpretation of Shankarachaya, whom he greatly traduced in his book. Since Shankaracharya believed in non-dualism, or that the soul is identical to Brahman or the Supreme Being, and in reality there is nothing else in existence, and all the universe is illusion, unreal and fleeting; Ramanuja believed to the contrary, namely, the soul, Brahman and *Maya* (matter) are all eternal. Shankaracharya's not believing the soul and the material substratum to be distinct from Brahman is not good. But Ramanuja is also entirely wrong, when he professes non-dualism and believes in three distinct substances, namely, *Vishishtadwaita* or the Conditioned Supreme Being, the soul, and God attended with Maya (matter or nature). In short, the bad doctrines of the Chakrankitas are :—the soul is always dependent upon God for her actions, the use of the string of beads, marks on the head, rosary, image worship and other false dogmas. The disciples of Shankaracharya are not so much against the Vedas as the Chakrankitas are. We now pass on to idolatry.

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* विक्रीय शूर्पं विचचार योगी ।

IDOLATRY.

Q.—Whence has idolatry come?

A.—It has come from the Jainees.

Q.—Whence did it come among the Jainees.

A.—It came forth from their ignorance.

Q.—The Jainees assert that a man's mind is religiously modified according as he sees an image looking tranquil and absorbed in meditation.

A.—The mind is intelligent and an image is material. Will the mind become material like the image before it? This idolatry is a false religion, pure and simple. It is invented by the Jainees. Therefore the refutation of their doctrines will be given in the XII chapter.

Q.—The worshippers of Devi (female form of God) and others have not copied idolatry from the Jainees, for the idols of the Vaishnavas are not like those of the Jainees.

A.—Just so; for, had they made their idols like those of the Jainees, they would have been confounded with them. So they made theirs opposite in characteristics. For, it was their chief duty to quarrel with the Jainees, and the Jainees thought it to be their duty to be hostile to them. Since the Jainees made their idols naked, absorbed in meditation, like the persons who have renounced the world; the Vaishnavas made theirs clothed, decorated, and accompanied with women, musical appliances, in standing or sitting postures, surrounded with the things of enjoyment and luxury. The Jainees do not blow conches, ring bells and jingles or play upon other leathern musical instruments in their worship. But these men make much noise. It is these tricks of the popes of the Vaishnava sects that saved their followers from falling into the traps of the Jainees and secured them fast in theirs. They wrote many books of fanciful and absurd tales in the names of the sages, Vyâsa and others. Calling such books Puranas (old), they related stories therefrom to the people. Then they took to strange frauds. They would make images of stone and hide them in mountains or forests, or bury them under the ground in solitary places ; and then some of them would tell his disciples that Mahadeva, Parvati, Radha, Krishna, Sita, Rama, Luxmi Narayana, Bhairava, or Hanumana had informed him in a dream last night that his or her image was at such and such a place. Should he take it out from that place and, placing it in a shrine, be its ministering priest, the god or goddess would give what was desired by the people. When these popish stories came to the ears of rich and foolish persons, they took them to be true. They would ask him as to where that image was. The pope would reply that it was to be found in such and such a place or mountain, and that he would show it to them, if they but accompanied him there. The foolish people would go with him and finding an idol there would fall down at his feet in wonder and say: This god is very kind to you. You may carry him hence. We shall have you a temple built for enshrining him and for your performing his worship there, so that we may get our desires fulfilled by worshipping this glorious god. When one man thus succeeded in fraud, all the other popes took to erecting statues with the same kind of frauds for the purpose of earning their idle livelihood.

Q.—God is formless. He cannot be conceived. So there should be an image for His worship. Well, if we do nothing else but to approach an idol and think of God after saluting it with palms joined, is there still any harm in it?

A.—As God is formless and all-pervading, His image can not be formed. If a mere sight of an image reminds you of God, will you not think of God by observing the earth, water, fire, air, plants and the like numerous objects, which are made by omnipotent God, displaying his wonderful skill in them, which are in fact gigantic images all full of the heavenly design, and out of which men make their tiny artificial images? Your assertion is totally wrong that the sight of images calls forth the idea of God in your mind. Also, when there will be no image before a man, he will not think of God and will fall to robbery, adultery, and other vices in the absence of the idol; for, he knows that none sees him there, and so he will seldom fail in committing an evil. Such are the various evils in worshipping the images of stone and other substances. If, on the other hand, a man who rejects material images, believes and knows that God is always omnipresent, heart-searching, and just; he always holds the belief that God sees all his good and bad actions, and so he does not think himself for a moment to be away from God. He never thinks of evil, much less he does it. He knows that if he does any evil in thought, deed, or action; he will never escape punishment from the justice of God, the Inner Self. Mere repetition of God's name does him no good, just as the mouth feels no sensation of sweetness from repeating the word sugar-candy, nor the sensation of bitterness from muttering the name of *neem*, (melia azadiracta), but we do feel these sensations on tasting them.

Q—Is muttering the name of God entirely false? The Puranas talk everywhere of the great merit accruing from repeating the Name.

A.—Your manner of repeating it is not good. It is entirely false.

Q.—How is our manner of invoking God's name

A.—It is against the Vedas.

Q.—Well, be pleased to tell us the Vedic manner of repeating God's name.

A.—It should be thus : For instance, the Scriptures say : God is most just. It implies to us that He is not partial to any, but equitable to all. We should hold fast to this significance and ever practise justice and never indulge in iniquities. Thus practised, one name of an attribute of God will be enough for a man to save him from evil.

Q.—We know that God is formless. But He was incarnated in Shiva, Vishnu, Ganesh (Janus), Sun, Devi (goddess Durga) and also manifested himself in the incarnations of Rama, Krishna, &c Therefore we make His images. Do you think it' false too ?

A.—Yes, it is. For, the Vedas declare Him to be free from birth, death, and incarnation, as is plain from such expressions as अज एकपात्, अकायम्* Also, the reason does not prove the incarnation of God. For, being everywhere present like the sky, infinite, and free from the corporeal qualities of pleasure and pain, visibility, &c., how can He be enclosed in a drop of the semen or in the cavity of the womb? That person can come and go, who lives in one place. To talk of the incarnation of God, who is immovable, invisible, and fills all atoms, is like seeing the son of a barren woman's son after performing his marriage, that is, it is a self-contradiction.

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* [Unborn, Absolute, Incorporeal]

Q.—As God is present everywhere, He is present in an image. Why then is it not good to believe Him to be present in any object and adore Him there? Says Chanakya:

न काष्ठे विद्यते देवो न पाषाणे न मृण्मये ।
भावे हि विद्यते देवस्तस्माद्भावो हि कारणम् ॥

"God is not in the things made of wood, stone, or earth. But He is found in faith. So He is obtained wherever we put our faith in."

A.—As God is present everywhere, to believe Him to be present in one object, and not in others, is like considering an emperor to be the master of a small hut instead of holding authority over all the provinces of his empire. Is not it a great disgrace to him? So it is also derogatory of God to localise Him. If you believe Him to be omnipresent, why do you pluck flowers from a garden to offer them to an idol? Why do you paint it with the paste of sandal? Why do you fumigate it with incense? Why do you ring bells, jingles, cymbals; beat drums with sticks? He is present in your hands, why do you join the palms in reverence to an idol? He is present in the head, why do you bend it to an idol? He is present in food and drink, why do you offer them to an idol? He is present in water, why do you bathe an idol with it? As God is present in all of them, do you worship the pervader or the pervaded object? If you worship the Pervader, why do you offer flowers, sandal &c. to stocks and stones? If you worship the object pervaded, your assertion is false that you worship God. Why don't you speak the truth, that you are the worshippers of stocks and stones? Please, tell me if your faith is true or false. If it is true, God will be confined to a body from the effect of your faith. Why don't you change by means of your faith the substance of earth into gold, silver and other metals; of stones into diamonds, emeralds, and other gems; of sea foam into pearls; of water into butter, milk, curd &c.; of sand into bolted flour, sugar, &c.? You never think of pain, but why do you get it? You think of ease and comfort, why don't you ever enjoy it? Why cannot a blind man see by thinking of eyes? You never think of death, how is it that you die? Therefore your faith or mere thinking is not true or efficacious. True faith is to believe a thing as it is, for instance, to believe fire as fire, and water as water. To believe water to be fire and fire to be water, is the reverse of faith. To know a thing as it is, constitutes true knowledge. To know it what it is not, is ignorance. So you call non-faith as faith and vice versa.

Q—No god comes into an image until he is invoked by means of the Veda Mantras (verses). He comes at once upon invocation and exits upon the conclusion of a rite.

A.—If a god descends upon an image, why is it not enlivened? Why does it not depart upon the conclusion of a ceremony? Whence does he come and where does he go? O listen to me, brother, the all-filling God neither comes from nor goes to anywhere. If you can call God by the force of the Veda Mantras, why don't you call the departed soul into the corpse of, say, your son? Why don't you kill your enemy by dismissing his soul? Hark! O simple folks! These popes cheat you to make money for their idle life by teaching you such foolish things. There is no whisper in the

Vedas of the worship of images and of the invocation of God by means of the Vedic Mantras.

Q.—प्राणा इहागच्छन्तु सुखं चिरं तिष्ठन्तु स्वाहा ।
आत्मे हागच्छतु सुखं चिरं तिष्ठतु स्वाहा ।
इन्द्रियाणीहागच्छन्तु सुखं चिरं तिष्ठन्तु स्वाहा ॥

These and others are the Veda Mantras. How do you say that it is not given there?

A.—Good friend! Use your own sense a little. These lines are not the Vedic words; but they are fabricated by the Indian popes and given in the Tantras (magical books) of the Wam Margians.

Q.—Are the Tantras false?

A.—Yes, they are totally false. There is not a single verse in the Vedas relative to invocation, enlivenment, image-worship, nor there are such expressions as, स्नानं समर्पयामि Not even such a hint do we find as पाषाणादिमूर्तिं रचयित्वा मन्दिरेषु संस्थाप्य गन्धादि भिरर्चयेत् that is: Make images of stones and metals, enshrine them in temples, and worship them with sandal paste, grains of rice, and so forth.

Q.—If there is no order in the Vedas for image-worship, there is also no prohibition of it in them; and if there is any prohibition of it, प्राप्तौ सत्यां निषेधः it can be refuted from the very mention of it.

A.—There is no injunction of it; but, on the contrary, there is an explicit commandment not to adore any object in place of God. It is always prohibited there. Is not the absence of a precedent an injunction? Here it is—

अन्धन्तमः प्रविशन्ति येऽसम्भूतिमुपासते ।
ततो भूय इव ते तमो य उसम्भूत्याꣳरताः ॥
यजुः० । अ० ४० । म० ९ ॥
न तस्य प्रतिमा अस्ति ॥ यजुः० । अ० ३२ । मं० ३ ॥
यद्वाचानभ्युदितं येन वागभ्युद्यते ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥
यन्मनसा न मनुते येनाहुर्मनो मतम् ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥
यच्चक्षुषा न पश्यति येन चक्षुंषि पश्यन्ति ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपाते ॥
यच्छ्रोत्रेण न शृणोति येन श्रोत्रमिदꣳश्रुतम् ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥
यत्प्राणेन न प्राणिति येन प्राणः प्रणीयते ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥
केनोपनि० ॥

They fall into the darkness of ignorance and ocean of misery, who worship the unmanifested, eternal and material nature in place of the Supreme Being. But they who worship the manifested nature, that is, the creatures like the earth, stones, trees, and other organised objects and the bodies of men and other animals in place of the Supreme Being or Brahman, fall into still greater darkness of ignorance and suffer the protracted pain of hell. The formless Deity who pervades all the universe, has no image, measurements or the like. Know and adore Him as Brahman, who is not expressed by speech, as persons say of water: here is water, take it. But our speech is stimulated by His presence and power. Whatever is different from Him, is not worth worshipping. Know Him to be Brahman and adore Him who is not limited by mental cogitation, but who knows the mind. Don’t worship the soul and the internal sense that are different from Brahman. Know Him to be Brahman and worship Him alone who is not seen with eyes, but who enables the eyes to see all objects. Don’t worship the sun, lightning, fire and other dead objects. Know Him to be Brahman and adore Him alone whom ears have not heard, but who enables the ears to hear. Don’t worship sound and others in His place. Know Him to be Brahman and adore Him alone who does not live by breathing, but who sets the breath acoursing. Don't worship the wind which is not Brahman. There are many similar interdictions. Both existing and unexisting objects are forbidden of the Vedas to be worshipped. Thus your turning out a person sitting in a certain place, is an instance of the prohibition of existing things. The example of unexisting things is: O son! Thou shalt not steal. Thou shalt not fall down into a well. Thou shalt shun the company of evil men. Be not ignorant. Thus an action not done, can also be prohibited. Such things donot exist in man's mind, but they exist in God's. Therefore, the worship of the images of stone and other materials is ever prohibited.

Q.—If there be no merit in image-worship there is no sin in it.

A.—Actions are of two kinds only, viz.—(1) duties ordained by the Vedas, such as speaking the truth, &c; (2) actions prohibited by the Vedas, as speaking falsehood, &c. It is meritorious to do the duties ordained and sinful not to do them. It is sinful to do actions prohibited, but meritorious, not to do them.

A.—How can you be free from sin when you do works prohibited by the Vedas, as image-worship and the like?

Q.—Listen ! The Vedas are unbeginning. There was no use of images in Vedic times. The gods were themselves present then. Image-worship came in vogue in later times from the use of the Tantras and Puranas. When the knowledge and power of man declined, he could not conceive of God. He could think of an image. Thus image-worship is designed for the ignorant. For, a man goes to the top of a staircase by ascending one step after another. He can not go up, if he leaves off the first step. Therefore image worship is the first step towards God, When knowledge dawns upon the mind from worshipping an image, and the internal sense is purified, man will be able to think of God. For, an archer or musketeer first practises to shoot his arrows or bullets at a mark or the bull's eye, then he can hit an invisible mark. In like manner, a man obtains the subtle Brahman after practising the worship of gross images. Also, girls play with toys as long as they are not developed to go to their husbands. Therefore image-worship is not a wicked deed.

A.—If a religious merit consists in doing duties ordained by the Vedas, and sin in acting against the commandment of the Vedas, your own assertion proves image-worship to be sin. To assume those books as authority which are against the Vedas, is to become an atheist. For example, says Manu:—

नास्तिको वेदनिन्दकः ॥ मनु० २ । ११ ॥
या वेदबाह्याः स्मृतयो याश्च काश्च कुदृष्टयः ।
सर्वास्ता निष्फलाः प्रेत्य तमोनिष्ठा हि ताः स्मृताः ॥
उत्पद्यन्ते च्यवन्ते च यान्यतोन्यानि कानि चित् ।
तान्यर्वाक्कालिकतया निष्फलान्यनृतानिच ॥ मनु०
अ० १२ । १५ । १६ ॥

The person is an atheist who blasphemes, disgraces, renounces and acts against the Vedas. The books written by evil men against the Vedas lead the world to the depth of the ocean of misery. They are all vain, false, and ignorance incarnate, so to speak, and bring misery to their readers both here and hereafter.

The books written against the Vedas in recent times soon go out of use. To take them for authority is useless and wrong. Therefore the sages from Brahma to Jaimini teach us not to believe what is against the Vedas. But it is the practice of religion to live the Vedas; for, they teach the truth only. Therefore all the Tantras and Puranas being against the Vedas, are false, and the image-worship enjoined by them is also false and irreligious. Man's knowledge cannot be improved from the worship of inanimate things, but, on the contrary, whatever knowledge he possesses, is thereby destroyed. It is promoted by the service of the learned and their company, but not by bowing to stocks and stones. Can a man ever conceive of God by worshipping images? No, never. Idolatry is not a step to Godhood but a deep ditch, a fall into which breaks a man's bones. He then can't get out of it, but he dies in it. But knowledge, and veracity learnt from the company of even ordinarily learned and religious men to superlatively learned and clairvoyants, are the steps to reach God like stairs to an upper story. None has been seen to grow wise by worshipping images; but, on the contrary, all the image-worshippers have wasted their life for nothing and died away, and those who exist at present or who will come after, will also be deprived of the objects of life, viz, virtue, wealth, enjoyment, and salvation; and die in ignorance. Image-worship does not hold the relation to Brahman as gross to subtle. The true relation is as a scholar to the knowledge of the world. When he perfects it, he obtains God. Image-worship is not like doll-playing, but instructions in the alphabet, and education are like doll-playing in the obtainment of God. Hear me, when a person acquires sound knowledge and good training, he will get God the true Lord.

Q.—The mind can be fixed upon a corporeal thing, but it is difficult to fix it upon an incorporeal object. Therefore image worship should be allowed.

A.—(1) The mind can not be fixed upon a corporeal thing; for, it grasps it at once, and then it runs from one of its parts to another. But the mind may exert its utmost power to grasp God, it can not get to the end of Him. It does not get restless from God being without organs; but it is absorbed in contemplating His attributes, works, and nature, becomes happy and gets rest. If a corporeal thing had composed the mind, the mind of all the world would have been composed. For, it is ever engaged in gross material things in the world such as men, women, sons, riches, friends, that are all corporeal. But nobody's mind is ever tranquillised until he directs it to the incorporeal God, for it rests in Him as He has no organs. Therefore image-worship is irreligious.

(2) It produces poverty as it requires spending crores of rupees upon temples. It gives rise to pride and neglect of duties.

(3) The assemblage of men and women in temples begets adultery, quarrel, scuffle, diseases and so forth.

(4) The people waste their life, being rendered void of courage from thinking it to be the only means of virtue, wealth, enjoyment, and salvation.

(5) The unity of the priests is destroyed, for by their worshipping images of opposite characters, names and forms, they adopt opposite courses of religion, separate themselves from one another, and bring ruin upon the country.

(6) Idolators believe that their victory and the enemy's defeat depend upon their faith in it and so lead idle life. When they are defeated, the independence of the country and the possession of wealth pass into the hands of their enemies. They then suffer many troubles from falling into the hands of the enemy like a potter's ass or an innkeeper's pony.

(7) Since a person gets angry, flies to force, and calls ill names when told by some one that an effigy is made of him or a stone is used in place of him or his name, why should not God get angry and destroy the men of evil mind, who put stones in His place in the heart or in the internal sense which is the temple of God?

(8) Idolators wander from temple to temple i distant countries and suffer much trouble, neglec the duties of religion, the world and spiritual lif being harassed by robbers and cheated by ba persons.

(9) They give money to wicked priests, wh spend it in whoring, adultery, eating flesh an drinking wine, and quarrels over petty thing a circumstance, which destroys the pleasure of gift and causes much sorrow.

(10) They do not honor their parents an elders; but paying respects to stone images, they turn ungrateful.

(11) If the images be broken or stolen away they beat their breast and weep bitterly.

(12) The priests being oppressed with the company of the wives of others and the priestesse with that of strange men, lose the pleasure of the life of connubial love.

(13) They are destroyed and entirely ruined from mutual animosity on account of there being no proper obedience in the servant to the master's orders.

(14) The mind of the man contemplating on an inanimate object, becomes gross and stunted in reason, or the inanimate nature of the thing

contemplated influences the contemplater's mind through the internal sense.

(15) God made the fragrant flowers and other odoriferous substances to cleanse the impurities of the air and water, and to promote health. The priests pluck them off. How long would they have been spreading fragrance in the open air to purify it? But they destroy them before they complete their life. They are thrown into gutters and mixing there with sloppish water, produce stench. Has God made fragrant flowers to be offered to stones?

(16) The flowers sandal, rice and other objects, offered to stones, are all thrown into the mud of the gutter or cesspool-where they are rotten and produce so much stench in the air as is produced from the nuisance of the people. Thousands of worms are constantly produced and die in it. These and many other evils are produced from idolatry. Therefore the good people should give up the worship of images for ever. They who worship stone images or will do it in future, can never be free from the above mentioned evils.

Q.—Is no kind of idolatry to be performed? Why has then the phrase, the worship of five gods, been current in our Aryavarta (India) from time out of mind? It is no other than the worship of the images of Shiva, Vishnu, Ambika (the goddess Durga or Minerva) Ganesha (Janus) and Surya (sun). Is it not the worship of five gods?

A.—No kind of image-worship should be performed. But the following five corporeal beings should be worshipped or revered. It is an excellent worship of five gods and the phrase, the worship of five bodies, has also an excellent meaning. But ignorant people have rejected its good sense and accepted its bad. The modern worship of the five gods, such as Shiva and the like, has already been refuted. But the true worship of the five bodies ordained in the Vedas and the worship of gods and images consistent with the teachings of the Vedas, are as follow:—

मा नो वधीः पितरं मोत मातरम् ॥
यजुः० १६ । १५ ॥

आचार्य्यो ब्रह्मचर्य्येण ब्रह्मचारिणमिच्छते ॥
अथर्व० कां० ११ । व० ५ । मं० १७ ॥

अतिथिर्गृहानागच्छेत् ॥ अथर्व० १५ । १३ । ६ ॥

अर्चत प्रार्चत प्रियमेधासो अर्चत ॥ ऋग्वेदे ॥

त्वमेव प्रत्यक्षं ब्रह्मासि त्वामेव प्रत्यक्षं ब्रह्म वदिष्यामि ॥
तैत्तिरीयोपनि० ॥ वल्ली० १ । अनु० १ ॥

कतम एको देव इति स ब्रह्म त्यदित्याचक्षते ॥
शतपथ, कां० १४ । प्र० ६ । ब्रा ७ । कांडिका १० ॥
मातृदेवो भव पितृदेवो भव आचार्यदेवो भव
अतिथिदेवो भव ॥ तैत्तिरीय ॥ व० १ । अनु० ११ ।
पितृभिर्भ्रातृभिश्चैताः पतिभिर्देवरैस्तथा । मनु०
पूज्या भूषयितव्याश्च बहुकल्याणमीप्सुभिः ॥ ३ । ५५ ॥
उपचर्यः स्त्रिया साध्व्या सततं देववत्पतिः॥ ॥ मनु : ॥

The first corporeal goddess to be worshipped is the mother, that is, the children should please the mother by serving her with their body, soul and wealth. They should give her no kind of offence, much less cause her an injury. The second corporeal god to be reverenced is the father. He should be served as the mother. The third god is the teacher, who is the giver of knowledge. He should be served with the body, soul and wealth The fourth god is the guest, who is learned, righteous, sincere, and benevolent, and who is engaged in the good of all by truthful preaching in his constant tour throughout the world. The people should serve him. The fifth person to be treated with respect is the husband for the wife and the wife for the husband. These are the five corporeal divinities, whose association proudces the body of human beings, who give them protection and education and from whom knowledge and truth are obtained. They alone are the steps towards the obtainment of God. Those who do not serve them but worship the images of stone and other materials, are very much against the Vedas.

Q.—Well, there will be nothing wrong, if we worship the images and also serve the parents and other elders.

A.—No, your good consists in abandoning image-worship entirely and in serving the worshipful persons described. It is nonsense to give up the respect of the really worshipful gods in the persons of fathers, mothers and other elders, whose blessings are evident, and to adopt the botheration of worshipping stocks and stones. The people seem to have adopted image-worship, because if sweetmeat, presents, and other offerings be placed before the parents and elders, they will consume them themselves or keep them for themselves, and the offerers will get nothing. But if they offer sweetmeat to stone and material images, ring bells, blow trumpets and conches and make all sorts of noise, they can lose nothing, rather they will turn a tantalising finger to the idols, so to speak, and enjoy the whole offering themselves, just as persons do in cheating others;

त्वमगुष्ठ ग्रहाणभो जनं पदार्थं वाऽहं ग्रहीष्यामि, *viz.*, pointing the finger at another, a person may tell him in taunt, "Take thou my thumb," and then snatch away from before him all the things offered. The popery of these priests is very much like it. They are called Pujari, that is, *ari* or the enemy of *puja* or worship or righteousness. Like cheats, these men are dressed foppishly, make charmingly attractive and brilliantly gaudy images highly decorated, rob the helpless and thoughtless simpletons of all their riches, and roll in wealth. Had there been a pious king, he would have employed these men in working in quarries, sculpturing, and building houses, so as to provide them with food and drink and help them to lead an honest life.

Q.—Why will not the idea of resignation and contentment arise in the mind at the sight of an image of the man of self-denial and tranquillity, just as lust is excited at the appearance of a woman's stone image?

A.—No, it will never. For, the introduction of the inert qualities of the image into the mind lessens its thinking and distinguishing power. Without distinguishment, there can be no renunciation, without renunciation no knowledge and without knowledge no tranquillity. Whatever renunciation or unselfishness is produced in the mind, comes from their company, listening to their preaching and reading their lives; for, there is no love for the image of him whose merits are unknown: the cause of love being the knowledge of merits. It is from such evil causes as image-worship and the like that millions of men have become useless, priestly, beggarly, idle and unenterprising. It is they who have spread stupidity in the whole wrold. There is also much falsehood as well as humbug in idolatry.

MIRACLES AND IDOLATRY OF SACRED PLACES.

BENARES.

Q—Think of Kashi (Benares) where Aurungzebe was shown a great many miracles by Lotabhairava. When the Moslems made an attack with the view to demolish the temple, and began to shell it, a swarm of bumble bees attacked the enemy who were struck with panic and so took to their heels.

A.—It is no miracle produced by the stone image, but there must be a hive of bumble bees, which are by nature cruel and rush to sting on the least provocation. The miracle of the milk stream that was seen there, was the fraud of the priests.

Q.—Why, Mahadeva (Shiva) hid himself in a well and *Beni* Mahadaya (Krishna) in a Brahmin house to avoid being seen by barbarians (Malechha). Is it not a miracle?

A.—Since they had Kotapala, Kalabhairva, Lotabhairva and other hosts of spirits, ghosts, and *garurh* (a god half bird and half man, the vehicle of Vishnu), why did they not repulse the Mahomedans in a fight? Why did they not reduce the Moslems to ashes, as they did Tripurâsur, and other frightful demons according to the account of Mahadeva and Vishnu given in the legends of the Puranas? Hence it is proved that the poor stone images could not fight with the Mahomedans. When the enemy came to Kashi in their course of demolishing temples and breaking images, the priests threw the stone phallus into a well and concealed Beni Madhava in a Brahmin's house. Since the messengers of Death durst not enter Kashi from the fear of Kalabhairava, and it is not destroyed even in a cataclysm, why they did not scare away the messengers of Moslems? Why did they allow their royal palace to be destroyed? The truth is, that all this is a mere popish fraud.

GAYA.

Q—The performance of the Shradha (offering rice balls to the manes) cleanses the departed ancestors and sends them to heaven in virtue of its religious merit. The departed ancestors hold out their hands to receive the rice balls. Is it false too?

A.—Yes, it is false totally. If the departed souls receive the merit of the rice-ball ceremony, in which hundreds of thousands of rupees are spent to feed the dead, why should not the sin, committed by the Gaya priests such as whoredom and the like by means of the money received in the ceremony, affect them? Also, the projection of the hands of the dead is not observed now-a-days, but the hands of the priests receive the offerings. It appears that some rogue might have in ignorant days dug a pit in the ground and hid a person therein. Then strewing long grass (kusha) over him, he might have offered him rice-balls, which the hidden person must have taken by stretching forth his hand. Thus a pope might have cheated some man devoid of sense but loaded with wealth, who being struck with wonder in his ignorance, might in his turn have given currency to it. In like manner, it is also no wonder that the belief that Ravana brought Baij Nath (an idol of Shiva's phallus), may be altogether false.

CALCUTTA.

Q.—Is it no miracle that hundreds of thousands of people worship Goddess Kali, Kamaksha and the like goddesses at Calcutta?

A.—No, not at all. These men are blind and follow one another like sheep, which fall down into a pit, but which do not give up the blind lead. In the same manner, the ignorant persons go one after another and fall down into the ditch of image-worship and suffer pain therein.

JAGAN NATH PURI.

Q.—Well, let it go. Attend to Jagan Nath Puri, where there is an evident miracle. (1) A log of sandal spontaneously comes floating upon the sea at the time of Lord Jagan Nath's changing the body or corporeal incasement* of sandal. (2) Seven caldrons of rice are piled upon a hearth; but the rice is boiled from topmost downward. (3) If a person does not eat the refuse offering of Lord Jagan Nath, he becomes leprous. (4) The car of Lord Jagan Nath moves spontaneously. (5) A wicked person can not see the Lord. (6) The gods erected the temple in the reign of Indradamana. (7) At the time of changing the corporeal incasement, the king, the priest, and the carpenter (who dress the God) die away. You will never be able to refute these miracles.

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* Eevery twelve years a sandal covering in the form of the human body is put on the idol of Jagan Nath at Puri in Orissa.—Ed.

A.—Once a man who had worshipped Jagan Nath (the Lord of the world) for 12 years, came to Mathura. When he met me, I asked him of these things. He said that they were all false. Also, (1) our reason tells us that a log of sandal is perhaps secretly sent in a boat and set afloat upon the sea at the time of changing the corporeal incasement of the Deity. It is brought ashore by the tide waves. The carpenterts catch it and make images of it. (2) When food is cooked, none but the cooks are allowed to enter the kitchen and look into the pots. There are in the ground six hearths in a circle with one in the centre. The cooks paste butter, mud, and ashes on the bottom of the caldrons and boil rice upon the six fire-places. They then scrub the bottoms clean and put uncooked rice into the central caldron upon which the six caldrons of cooked rice are piled. The mouths of six hearths are closed with iron pans. Then those sight-seers who are rich, are called in to see them. They see the cooked rice of the top caldrons, and then they are asked by the priests to offer money for those caldrons. The persons mentally blind and immensely rich, offer silver and gold coins, and some of them promise monthly subcriptions. (3) The low castes bring sweetmeat to the temple. When it is offered, it is polluted by eating a part of it. Then the caldrons of rice are sent to the houses of the men who pay for them. The poor family men, monks and friars, low castes and slum masses all squat down in a row to eat one another's refuse food. When one set is satisfied, others are seated to eat from the same dishes of leaves, which is the most dirty way of eating. But many persons donot partake of the refuse food. They cook their own food till they return home. They catch no leprosy and other diseases. Also, many inhabitants of the town never eat the offered food, and are never afflicted with leprosy and other diseases. But there are many lepers. The patients don't recover because of eating refuse food There is a Bhairavi Chakra (circle of God Bacchus) made by the Wam-Margians. Subhadra, who is the sister of Krishna and Baldeva, is placed between her both brothers as the wife and mother, which could not have been the case had there been no Bacchanalian circle. (4) The wheels of the car are furnished with machinery, which when turned to the right move the car, but which stops it when it has reached the centre of the fair as the regulator is then turned to the left. The ministering priests cry then at the top of their voice : Make donations, give alms, so that Lord Jagan Nath pleased to move his car on, and our religion preserved. They continue their calling that so of way so long as gifts pour in. When th cease, an inhabitant of Vraja, near Mathura, wi a nice suit of clothes and a shawl on, stations him self before the car and thus prays with the pal joined: "O Lord Jagan Nath, be gracious enoug to move your car on and preserve our religion. Then he mounts the car after prostration befor it. The machine being turned to the right, with acclamation of Victory to the Lord! Victor to the Lord! thousands of people pull the rop tied to the car, and so it moves onward. (5) Th temple is very spacious but dark, so that i is lighted with lamps in the day. Curtai hang both sides before the images there. Th priests stand inside. When one of them pulls curtain, the images are at once hidden. Then th ministers and priests thus cry out to the person who crowd in the vestibule to catch a sight of th Deity: "Offer presents, all your sins will leave you off. Then you will see the God. Make haste!" The simple folks are thus robbed of their money by the cheats. Then the curtain is at once withdrawn and the God is seen by the devotees, who shout Victory to the God, are very much rejoiced, and are then driven off contemptuously. The descendants of Indradamana are still found in Calcutta. He was a rich king and worshipper of Goddess Devi. He spent hundreds of thousands of rupees on the erection of the temple. His object was to solve the problem of taking food at each other's hands by making them partake of food from common dishes. But how can the fools give up their exclusive habits? If you believe in gods, you should regard as gods those artisans who have built the temple. The king, the priest and the carpenter never die at the time of changing the sandal dress, but they become the heads of the ministrant pastors. It appears that at some time they might have tyrannised over their subordinates who must have successfully plotted against their life. Since the heart of the idol is hollow, in which a Saligrama[*] is placed enclosed within a golden casket, and the latter idol is daily washed to make the nectar[†] of feet (charanamrita); they might have applied some poisonous acid on the candle stick to show light on retiring for rest at night, and given the washed water in the morning to the three superiors who were then present, and thus put them to death. While they died thus, the priestly gluttons gav out that Lord Jagan Nath carried away with him his three devotees at the time of changing th body. There are always many such false report to cheat the ignorant people of their money.

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[*] Salig rama in an idol in form of a round or ovoid stone like a marble and found in the Gandki, a river in the north of Bengal. It is worshipped as an incarnation of Vishnu.—Ed

[†] The water in which an idol is washed, is called the nectar of feet.—Ed.

RAMESHWARA.

Q.—Is it false too that the phallus at Rameshwara is increased at the time of pouring over i the water of the source of the Ganges?

A.—It is false; for, the temple is dark even i day and so it is lighted with lamps day and nigh When the water is poured over it, the light the lamps is reflected in the flow of water lik lightning. Nothing more happens there. Neithe does the stone image increase in size nor does i decrease. It remains exactly the same. Th priests cheat the fools by means of such frauds.

Q.—Rameshwara was made by Rama Chandr If image-worship had been against the Veda how should he have done so; and why shoul Valmiki write it in the Ramayana?

A.—There was neither the name nor even an trace of that phallus or its shrine in the time

Rama Chandra. But it is certain that a Deccan king, Rama by name, built the temple and called the phallus Rameshwara. When Rama Chandra with Sita, Hanumana, &c. started for Ayodhya from Lanka (Ceylon) in a balloon by way of the sky, he said to his queen Sita :—

अत्र पूर्वं महादेवः प्रसादमकरोद्विभुः ।
सेतुबंध इति ख्यातम् ॥ बाल्मीकि रा० ।
लंका कां० सर्ग १२५ । श्लोक २० ॥

“O Sita, when I was distressed from thy separation and wandering about, I passed the four rainy months at this place. I thought of and meditated on God, who is all-pervading, and is the God of gods, the Great God, the Supreme Spirit. It was his grace that I got all required things here. There is the bridge we constructed to go to Lanka, where we slew Ravana and brought thee back.” Nothing more than this is written there by Valmiki.

DECCAN.

Q.—“रंग है कालियाकन्त को ।
जिस ने हुक्का पिलाया सन्त को ॥

There is an idol of Kaliyakanta. It smokes unto this day. If image-worship be false, this miracle will be false also.

A.—It is all false. It is a popish fraud. The mouth of the idol may be hollow, from which there will be a hole to carry a tube through the wall behind to another house. When the priest gets a smoking pipe ready, being furnished with a smoking tube and stuck to the mouth of the idol, and when the curtains are let down, he comes outside, and then a man hidden behind begins to smoke so that the hubble-bubble makes a bubbling noise. There must be another hole through the nose and the mouth, so that when the hidden man blows the smoke, it comes out of them. Then it is the opportune time for the priests to strip the foolish pilgrims of all their wealth.

DWARIKA.

Q.—Don't you know that the image of Dakor went with a devotee from Dwarika? Though several maunds in weight, that golden image weighed one ruttee* and a half only. Is it not a miracle?

A.—No, it is not. That devotee must have stolen away the image. As for the enormous weight of the image being equal to one ruttee and a half, it is a lie pure and simple given out by some one intoxicated with hemp decoction (bhang).

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* One ruttee is equal to one-tenths of a scruple. One maund is equal to eighty pounds.

SOMANATH.

Q.—See, Somanath rested above the ground, which was a great miracle. Is it false also?

A.—Yes, it is false. Listen to me. There were magnets above and below so that the image was suspended in the air from their attraction. When Mahmud of Ghazni fought his way to the temple, the miracle was that he demolished it and disgraced the priests. The Hindu army many hundred thousands strong was routed by ten thousand Moslems. The popish priests made offerings, called on gods, and prayed: "O Mahadeva, kill this infidel and protect us." They advised their royal followers to have patience as Mahadeva would send Bhairava or Birabhadra,† who would kill all the infidels (*malechha*) or blinden them. Their god was about to be propitiated. Hanumana, Durga, and Bhairava were seen in a dream and they said that they would settle all. Those simple kings and warriors (Kshatriya) were led to believe in these statements of the popes. Many popish astrologers said that it was no astrolotically proper time for their advance. One pointed out the evil moon in the 8th mansion, and another showed an ominous conjunction (yogini) before them, and so forth. Thus the warriors were misled and delayed. The army of infidels soon came and surrounded them. They fled in disgrace. Several popish priests and their disciples were captured. The priests offered with joined hands to give three crores of rupees provided they would not pull down the temple and break the idol. The Moslems replied that they were not idolators but iconoclasts. They at once fell to destroy the temple. When the roof was destroyed, the image fell down from the removal of the magnets. It is said that when the image was broken, some 18 crores worth of gems came out of it. When the popes and priests were whipped, they wept and cried piteously. They were asked to show the place where treasure was hidden. They were so cruelly beaten that they disgorged the secret. The Mahomedans at once pillaged and secured it. They made slaves and porters of the popes and their disciples, who were made to grind hard, to cut grass, to clean latrines, and they gave them gram to eat. Alas! Why did they throw themselves into destruction by worshipping stones? Why did they not serve God so that they might knock the teeth of infidels and gain a victory over them? Also note, had they worshipped even heroes then existing in place of images, they would ha been saved. Though the priests served these stones very much, yet no image flew to break the heads of the enemy. But had they served any heroic man as they did the images, he would have done his best to protect his followers and destroy the enemy.

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† These are the powerful spirits in the service of the Great God called Mahadeva in Sanscrit, according to the legends of the Puranas.—Ed.

Q.—Is it also false that God Ranachhorha of Dwarika sent a bill of exchange to Nirsi Mahita and paid off his debts?

A.—Yes, it is false. Some banker must have paid the money, and then somebody gave out that the draft was sent by Shri Krishna. When the English bombarded the temple and images in 1914 A.V.,* where were the images then? However, the Bagheras showed great bravery in fighting and killing the enemy, but no image could do even so much as to break the leg of a fly. Had there been somebody like Shri Krishna, he would have discomfited them hip and thigh, so that they would have taken to their heels. Tell me why should his proteges be not beaten, whose protector is whipped?

VOLCANOES AT KANGRA AND HINGLAJ.

Q.—The Jwalamukhi (Punjab valcano) is an evident Goddess. She eats all. If you make an offering, she eats half of it and leaves the other half. The Moslem kings brought a canal to be poured into the crater and tried to close it with iron sheets. Still the fire was not quenched, nor was it shut up. In like manner, Goddess Hinglaj rides up the mountain at midnight and is seen there. She sends thunder into the mountain. The Chandrakup well speaks. A man who passes through the Yoniyantra (vagina-like machine), he is freed from the necessity of rebirth. One is called a great man, who wears a charm or thhomerha. The man is a half great man who has not been to Hinglaj. Are all these things not worth believing in ?

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* In the year of Vikramadattya, which is 57 years older than the Christian era.—Ed,

A.—No, they are not. The fire there is emitted by a volcano. The tricks are the frauds of the priests. It is like the fire caught by a heated spoon of clarified butter for spicing a pot of soup, which is put out by removing the spoon from the hearth or blowing upon it with the mouth, and which licks away some clarified butter and leaves the rest unburnt. Wherein does it differ from the hearth fire, which reduces all to ashes that is thrown into it ? When it is set to a house or the forest, it eats up all. Is there anything more in it ? As to Hinglaj, (near Karachi) there is nothing but a popish fraud in it. There is no procession of the Goddess at Hinglaj. All the tricks are played by the priests. They have got a pond of water and another of mud, from the bottom of which the bubbles arise. It is considered a success of a pilgrimage by fools. The Yoni-yantra (vagina machine) has been made by them to rob the people of their wealth. The charms are also a popish trick like the rest. If they make a great man, will an animal loaded with a freight of them be a great man? A great man is made by the possession of the best qualities such as religion and courage.

AMRITSAR.

Q.—The pond at Amritsar is like nectar, half the fruit of *murithi* (soap nut) is sweet, there is a wall which shakes but does not fall down, fields float at Rewalsar, phalluses are made at Amarnath spontaneously, there pigeons come from the Himalayas to be seen by the people and then go away. Are all these not worth believing in?

A.—No; they are not. The pond of Amritsar is merely called the pool of nectar, but it is not so in reality. Its water might be good when there was a forest, and so it was called Amritsar or the pool of nectar. Why do the people die there, for nectar gives life according to the Puranas? The construction of the wall must be such as to allow it to shake but to prevent it from falling. The soap-nut fruit must be an ingraft of the lotus, or it may be a hoax altogether. There must be some ingenuity in floating a field at Rewalsar. At Amarnath mountains are made of ice, so what wonder can there be if a small phallus (penis) is made that way? The pairs of pigeons must be tame, which were let off from a secret place in the mountain in order to cheat the people thereby.

HARDWAR.

Q.—Hardwar is the gate of heaven. Bathing at the Har ki pourhi (steps of Hari) removes all sins. Residence in the Tapobana makes a man saint. A pilgrimage to Devaprayaga, the cow's mouth at the Gangotri (source of the Ganges), Uttera Kashi, Gupta Kashi, Triyugi-narayana and their sight confer a religious merit on a man. Kedarnath and Badrinarayan (in Gurhwal) are worshipped six months by mortals and six months by immortals. Pasupatti Mahadeva's face is seen in Nepal, buttocks at Kedarnath, thighs at Tunganath, and feet at Amarnath. Their sight, embrace, and bathing at pools there give salvation to the people. If one wants to go to heaven from Kedarnath and Badrinath, he can do so. What do you think of all these?

A.—Hardwar is an entrance to go to the mountains in the north. The Hari steps are the steps to a pool for bathing. They are in fact the bone-steps, for the bones of all the dead throughout India are sunk there. Sin is never removed by any place. It is never effaced without undergoing its penalty. Tapobana might be a place of saints in the past. It is now a place of beggars. No penance is performed by going to or living in Tapobana. Penance is performed by undergoing it, for there are many shopkeepers who tell lies. हिमवतः प्रभवति गंगा—The Ganges issues from the Himalayas—the abode of snow. Water gushes out from the mountain. The cow's mouth is made to cheat the people. That mountain is the heaven of the popes. The places there called Uttara Kashi and the like are good for meditators. But shopkeepers carry on their worldly trade there too. Devaprayaga is a place of the Puranic frauds. For, if they do not speak lies, that gods live where the Ganges and the Alakhananda meet, who will go there and give them money? Gupta Kashi is not hidden as the name implies, but it is as visible as day. At Triyugi-narayana there is no fire-place of three ages. It may be as old as ten or twenty generations of popes, just as the fire-place of the order of the Khakies (who bedaub their bodies with ashes) and the Parsis is always kept burning. The Taptakundas (hot springs) get heat from the bowels of the earth, and the water is heated in passing over it. The cold springs near them receive water from the mountains above them or from places where there is no heat, so their water is cold. The country in which Kedarnath is situated, is very good. But the priests or their disciples have got a temple built around a stone fixed in the ground. Its abbots, priests, and pastors get money from men blind of eyes and full of purse to indulge in sensuousness. In like manner, there are many swindlers at Badrinarayana. The Rawalji is the pontiff. He has many wives instead of one. Pashupati is a temple with an idol of five faces. As there is none to enquire into these matters, pious frauds have gathered strength. But the mountaineers are not so deceitful and money-grabbing as the people of others sacred places. Also the land there is very pure picturesque.

Q.—The octomanus Goddess Kali Vindhyeshwari of the Vindhyachala mountains (in the Northwest) is evidently a true goddess. She changes her forms three times a day, and there is no fly to be seen in all her premises. Prayaga (Allahabad) is the king of sacred places. A man gets success in life by shaving his whole head there. All desires are fulfilled by bathing at the confluence of the Ganges and the Jamuna. In like manner, Ayodhya has ascended to heaven several times with all her inhabitants. Mathura is superior to all the sacred places. Brindabana is the place sanctified by the sports of Krishna. It is a man's great luck that he has been on a pilgrimage to Braja and the Goberdhana hills. A fair of hundreds of thousands of men assembles on the occasion of a solar eclipse at Kurukshetra (near Delhi). Are all these false?

A.—Our eyes only see three images plainly that they are made of stone. As regards the three transformations, their cause is the dexterity of the priests in dressing and decorating the idol. There are hundreds and thousands of flies. I have seen them with my own eyes. As for shaving at Prayaga, some barber able to compose Sanscrit verses or giving some money to an Indian pope, may have written or got the holy book of the religious merit of shaving written for himself. If a person goes to heaven by bathing at Prayaga, why does he return home? Nobody has ever observed the pilgrims there go to heaven, but all see them return home. As to one who dies there by sinking his soul passes to the sky and wandering there with the ethereal current re-incarnates in the world. It is only the money-grabbing priests that have called Prayaga Tirtharaja to cheat people of their money. There can be no relation of the king or subjects in a stone. It is quite impossible that Ayodhya went thrice to heaven with its inhabitants, dogs, asses, sweepers, shoemakers, and dirt cleaners. It never went to heaven, but it always stood where it was. It is a shameless lie circulated by the Indian popes that the town flew to heaven. This lie passes from one man to another without inquiry. In the same way, they have spread falsehood about Nemisharanya and other places. It is also false that मथुरा तीन लोक से न्यारी—Mathura is separate from the universe. It is not separate from the world, but there are three great humbugging families in it, whose tyranny has made it difficult for any one to get rest either on land, in water, or in the air. First, there are the Chowbays who are ready to demand their tax from him that goes to bathe, and who always say: O sacrificer, give us alms so that we may eat and drink bhang (hemp leaves), pepper and sweetmeat balls, and pronounce victory to the sacrificer! Secondly, there are tortoises in the river, which bite, so that it is difficult to bathe at bathing places. Thirdly, there are red-faced monkeys in the trees or on the tops of houses, which carry away turbans, caps, ornaments, and shoes, and which bite, attack, dash and sometimes kill unwary persons. All these three are revered by the popes and their disciples. The tortoises are given gram and other grains to eat; the monkeys, gram, molasses and other eatables; and the Chowbays, sweetmeat balls and presents by the devotees. Brindrabana might be a holy place in some past time, but it is not so at all now; it is like a brothel (*lit.* wilderness of prostitutes) full of the wickedness of the priests and their blind followers, libidinous youths and maidens. In like manner, the popes turn every thing to account in the fair of the festival of lamps and the Goberdhana and the pilgrimage of Braja. Also the same pious frauds are practised by the popes at Kurukshetra to live an idle life. Among them whoever is righteous and benevolent, severs his connection with them.

Q.—Well, idolatry and sacred places have been in vogue from eternity. How can they be false?

A.—What do you mean by eternity? Is it what comes down from unbeginning time? If they had existed from all eterniyt, how is it that no trace of their name is found in the Vedas, Brahmanas and other scriptures by sages and philosophers? Idolatry has been started by the Vama Margians and Jainees nearly for the last 25 or 30 centuries It was not found at first in Aryavarta (India). There were also no sacred places then. When the Jainees made Girnara, Palitana, Shikhara, Shatrunjaya, Abu, and other sacred places, the Brahmins also made theirs in imitation of them. Those who want to examine the matter to find out their antiquity, should look into the oldest registers and copper plates &c. of the priests there. They will then be convinced of the fact that all these sacred places were made nearly 500 or 1,000 years ago. Nobody among the priests has a writing older than 1,000 years. Thus they are quite modern.

Q.—Are such things false as the religious merit of sacred places and the efficacy of muttering the Name? Thus for instance: अन्य क्षेत्रे कृतंपापं काशीक्षेत्रे विनश्यति—sin scommitted at other holy places, are destroyed at Kashi (Benares).

A—Yes, they are. For, if sins could be destroyed, the poor would have got riches, dethroned monarchs their kingdoms, the blind their eyes, and the lepers wholeness. But no such thing takes place there. Therefore the sins of nobody are ever removed, nor anybody obtains an addition of virtues there.

MUTTERING OF THE NAME.

गङ्गागङ्गेति यो ब्रूयाद्योजनानां शतैरपि ।
मुच्यते सर्वपापेभ्यो विष्णुलोकं स गच्छति ॥
हरिर्हरति पापानि हरिरित्यक्षरद्वयम् ॥
प्रातःकाले शिवं दृष्ट्वा निशि पापं विनश्यति ।
आजन्मकृतं मध्याह्ने सायाह्ने सप्तजन्मनाम् ॥

These Sanscrit verses are from the popes' Purana. They mean: If a man utters the name of the Ganges even at the distance of a hundred or a thousand miles, his sins are removed and he goes to the heaven of Vishnu. The muttering of the two syllables of Hari takes off all sins; the same is done by repeating Rama, Krishna, Shiva, Bhagawati, and other sacred names. If a man sees and bows to the phallus of (penis) Shiva or his images in the morning, all his sins committed in the previous night are removed; if at noon, all his lifelong sins are wiped off; if at evening, all his sins of seven lives are purged off. Such is the efficacy of the sight of the idols. Will it be false too?

A.—What doubt is there in its being false? For the repetition of the names of the Ganges, Hari, Rama, Krishna, Narayana, Shiva, and Bhagawati does not remove sins. If sins are removed, none will be miserable and afraid of committing sins. As enormous sins are being committed in popedom, the ignorant believe that if they mutter the sacred names or go on pilgrimages, the sins will be removed once for all. It is on the strength of this belief that they are bringing ruin upon this as well as the other life. But the consequences of the sins committed must have to be borne.

Q.—Then, is there any sacred place or method of the muttering of the Name, which is true?

A.—Yes, there is. The reading and teaching of the Vedas and other true scriptures, the company of the righteous and learned, beneficence, practice of virtue or religion, introspection or practice of Yoga, absence of enmity, undeceitfulness, veracity, observance of truth, acting upon truth, maintenance of charity, the service of the teacher, guest, mother, father, singing the glory of God, prayer, meditation, quiescence, subjugation of the senses, modesty, righteous courage, wisdom, knowledge, and the like virtuous qualities and works, being efficacious enough to emancipate man from sin and sorrow, are the real emancipators or "tirthas" as they are called, Those things which are land and water, can never be tirthas or emancipators; for, जना यैस्तरन्ति तानि तीर्थानि—tirthas are those by whose means people cross the sea of sorrow (world). Land and water are not helpers in the matter, they rather sink a man and kill him (by temptation.) Boats and other conveyances can be called tirthas, for they enable a man to cross a sea and land.

समानतीर्थं वासी नमस्तीर्थाय

Those bacholor students who study a book together with a common preceptor, are said to belong to the same emancipator or *satirthya*. The tirtha (*fam.* sacred place) is to give food and other necessary things to one versed in the Vedas and other scriptures, and wedded to veracity and righteousness, and to receive knowledge from him, and so forth.

The muttering of the Name is यस्य नाम महद्यशः Remembering God is the performance of great works of righteousness and religious glory. For instance, Brahman, Supreme Ruler, Lord, Judge, Mercful Being, Almighty Lord, &c. are the names of God indicative of his attributes, existence and character. In other words, Brahman is the greatest being of all, Parameshwara is the Lord of lords or King of kings. Ishwara is the Almighty Being. As judge, God never does injustice. He is merciful and kind to all. He is Almighty, as by his own power He creates, maintains, and destroys the world. He does not stand in need of help from anybody. Brahman is the maker of the various objects of the world. Vishnu pervades and protects all. Mahadeva is the God of gods. Rudra is the destroyer of the world. Thus these meanings of the abovenames should be impressed upon the mind. A man should try to be great by doing great deeds. He should acquire strength and power, which should be always developed. He should on no account commit an evil. He should be kind to all and perfect his means to the best of his power. He should make various kinds of things of art and science, regard the pleasure and pain of others in the world like his, protect all, be learned among the learned, try to punish the evil deeds and the iniquitous and protect the righteous. In this manner he should endeavour to know the import of the Divine Names and bring himself to imitate the Great God in his attributes, deeds and character, for that is the remembering of his Great Name.

SERVICE OF THE TEACHER.

Q.—गुरुर्ब्रह्मा गुरुर्विष्णुर्गुरुर्देवो महेश्वरः ।
गुरुरेव परब्रह्म तस्मै श्रीगुरवे नमः ॥

Are these and other merits resulting from the service of the teachers right? One should drink the washings of the teacher's feet, obey his orders whatever they may be, regard him like Vamana (the dwarfish incarnation) if he is avaricious, like Narasinha (the leonine incarnation) if he is hot-tempered, like Rama if he is attached to the world, and like Krishna if he is lusty. Howsoever wicked the teacher may be, a man should not slack his faith in him. The religious merit of the horse sacrifice' accrues to a man at every slip in journey he undertakes to see his teacher. Is it true ?

A—It is not true. Brahma, Vishnu, Mahesha, and the Supreme Being are the names of God. A teacher can never be equal to God. This religious merit from the service of the teacher and the Guru Gita are both the great frauds of the Indian popes. The proper gurus or teachers are the mother, father, teacher, and guest. It is the duty of the pupil to receive instruction from them and to serve them, whose it is to teach him or her. But if the teacher is covetous, hot-tempered, selfish, and lusty, he must always be shunned. Education is necessary. If a pupil is recalcitrant in learning in an ordinary way, he should be punished. There is no fault even when death results him. There is no gurudom or popedom in the possession of knowledge and virtuous qualities.

They are not teachers who are fraudulant enough to wear a string of beads round the neck, paint the forehead with sandal, and initiate the people in mysteries against the Vedas. They are like shepherds. They cheat their followers of money to serve their own purpose, just as shepherds carry on their trade by milking sheep and goats.

लोभी गुरु लालची चेला दोनों खेलें दाव ।
भवसागर में डूबते, बैठ पत्थ की नाव ॥

The popish teacher thinks that his male and female devotees must give him something. A disciple thinks that the popish teacher is able to absolve him from a false oath and to emancipate him from sin. It is from such selfish thoughts that both the popish teacher and the popish disciple are sunk in the sea of misery of the world, just as the persons sink into a sea and die who sit in a stone boat. Away with such popish teachers and disciples! None should ever seek their company. Whoever associates with them, will sink into the sea of suffering. These shepherd popish teachers of false faiths are practising the same pious frauds as are done by the priests and the puranists. All this is the work of the selfish. The unselfish, although encountering difficulties or suffering pain themselves, never desist from doing good to others. The 'dogma of religious merit accruing from serving teachers and the Guru Gita are made by these unrighteous people.

Q.—अष्टादशपुराणानां कर्ता सत्यवती सुतः ॥
इतिहासपुराणाभ्यां वेदार्थमुपबृंहयेत् । महाभारते
पुराणान्यखिलानि च ॥ मनु० ॥
इतिहासपुराणम् पंचमं वेदनां वेदः ॥
छान्दोग्य० प्र ७ । खं १ ॥
दशमेऽहनि किंचित् पुराणमाचक्षीत ॥
पुराणविद्या वेदः । सूत्रम् ॥

St. Vyasa is the author of the 18 Puranas. His teachings must necessarily be accepted as authority. The meanings of the Vedas should be learnt from history, Mahabharata, and 18 Puranas; for these are in unison with their meanings. The stories of the Puranas and Haribansa should be listened to in the ceremonies of the manes. On the 10th day at the completion of a 'horse sacrifice', a little of the stories of the Puranas should be read to. The knowledge of the Puranas is the Veda from its helping in the interpretation of the Vedas. The history and Puranas are called the fifth Veda. These are the authorities for the truth of the Puranas, whose authority establishes the truth of idolatry and holy places; for, the Puranas contain their dispensation and permission.

A.—Had St Vyasa been the author of the 18 Puranas, they would not have so many falsehoods; for, the perusal of his Vedanta aphorisms and his commentary on the Yoga philosophy shows that he was a very learned, veracious, and righteous clairvoyant. He could not have written such false tales. It also shows that the sectarians of clashing creeds who wrote the Bhagawata and the other new preposterous books, had no particle of St. Vyasa's virtue about them. To write falsehood against the Vedas and philosophies, is not the work of the persons of St. Vyasa's learning. But it is the work of quarrelsome and selfish ignoramuses. History and Puranas are not the names of the Shiva Purana &c, but ब्राह्मणानीतिहासान्पुराणानि कल्पान् गाथानाराशंसीरिति the Aitareya, Shatapatha, Sama, and Gopatha Brahmanns are called by the five names of history Puranas, Kalpa, and Nâ'âshansi. The history contains such matter as the dialogue between Janaka and Yajnavalkya, the Puranas the account of creation, the Kalpa the description of the import of the Vedic meanings and phraseology, the Gatha stories by way of illustration, of moral principle, Narashansi the account of good and evil actions of human beings. These subjects help us in understanding the meanings of the Vedas. The service of the manes consists in listening to the praiseworthy deeds of the sages' which is enjoined at the end of an Ashwa Medha. The reading and hearing of books written by St. Vyasa can only be after his birth, but never before it. When St. Vyasa was not born, the people used to learn and teach, recite, and listen to the interpretation of, the Vedas. Therefore, these conditions are only fulfilled by the oldest Brahmana scriptures, but never by the new fantastical, false and defective books called the Srimad Bhagawat, Shiva Purana, &c. St. Vyasa is called Veda Vyasa because he studied the Vedas and spread their study among the people. The word Vyasa means the diameter which goes through the circle; for, he went through the four Vedas from the Rig to the Atharva Veda. He taught them to his pupils, Shukadeva, Jaimini, and others. Otherwise his christened name was Krishna Dwaipáyana. It is wrong to say that St. Vyasa collected the Vedas; for, his father, grandfather, great grand father, namely, Parásara, Shakti, Vashishtha, Brahma, and others, too, had studied the Vedas before him.

How can it take place, if he is the compiler of them?

Q.—Is there any truth in the Puranas, or are they all false?

A.—They contain much falsehood. There is truth in them by way of gilding the falsehood. Whatever is true in them is from the Vedas and other true scriptures, and whatever is false in them is from the imagination of the Indian popes. For instance, in the Shiva Purana, the followers of Shiva accept him to be the Great God and regard Vishnu, Brahma, Indra, Ganesha, Surya, &c, to be his servants. In the Vishnu Purana, the followers of Vishnu suppose him to be the Great God and Shiva and others to be his servants. In the Devi Bhagawata, Goddess Devi is regarded as the Great Divinity and Shiva, Vishnu and others as her menials. In the Ganesha Khand, Ganesha is described as the Great God and the other gods as his serfs. If these things are not the fabrications of these sectarians, whom should they belong to? Such contradictions are not found in one and the same author. Much less they can come from a learned person. If one account be accepted as truth, the other is false; if the other is true, the third one is false, and so on to the end of them. The author of the Shiva Purana writes that Shiva creates and destroys the world, that of the Vishnu Purana Vishnu, that of the Devi Purana Devi, that of the Ganesha Khand Ganesha, that of the Surya Purana Surya, that of the Vayu Purana Vayu. Each of them describes his creator as the creator of others' creators. If it be asked of these popes how the creator, preserver and destroyer can be produced, and how the created can become the first cause of the creation; they hold their tongue and say nothing in reply thereto. The creation of these creators' body must be from the created world. This being the case, how can they who are the created objects, be distinct from the creation and be the author of that creation? Their account of creation is curious, which is impossible. To take an example for illustration.

According to the Shiva Purana, Shiva desired to create. So he created an ocean called Narayana, from whose navel a lotus was produced and from the lotus came out Brahma, who looked about him and saw nothing but water throughout. He took a palmful of water out of the surrounding ocean to see and then threw it back into it. This act produced a bubble, from which came out a man. He said to Brahma: O my son, create the world.

Brahma said to him : I am not your son, but you are my son. So they began to fight each other and the fight lasted on the waters for 1000 years of gods. Then Shiva thought to himself that the persons whom he had sent to create, were fighting each other. So there came out of them both a phallus of light, which projected directly toward the sky. Both of them were astonished to see it. They determined to find out its beginning and end, making an understandnig between them that he would be looked upon as the father of the other who first came back with the discovery of its beginning and end, and he who came last would be the son. Vishnu, for such was the name of the person who came out of the bubble, assumed the form of a tortoise and went down to the bottom of the ocean. Brahma assumed the form of a swan and soared upward. Both of them proceeded on their journey with the quickness of the mind. They continued their journey for 1000 years of gods, but they did not find the extremities of the phallus.

Then Vishnu thought from down below and Brahma from up in the sky that, if the other brought out the knowledge of the extremity of the phallus, he would be considered as his son. While Brahma was thus absorbed in thinking, a cow and a fragrant plant (pandanus odoratissimus) descended from the heaven. Brahma asked them whence they came. They replied that they depended upon the phallus for thousands of years. Brahma enquired of them if there was an end of the phallus. They replied that there was no end of it. Brahma asked them to accompany him and give their evidence, that the cow was pouring milk and the plant flowers on the top of the phallus. If they consented to the proposal, he would take them to a place of rest. They replied that they would not give a false evidence. Then Brahma got angry and told them that he would consume them to ashes there and then, should they refuse to give that sort of evidence. So being terrified, they both agreed to give an evidence which he desired. Then all the three descended to the starting place. But Vishnu was already there. When Brahma arrived, he asked Vishnu if he found out the end of the phallus. Vishnu replied that he could not find it out. Brahma said that he had found it out. Vishnu demanded some evidence for it. Then the cow and the plant delivered their evidence, that they were both on the top of the phallus. Then came out a voice from the phallus and cursed the fragrant plant first that its flower would not be offered to the phallus or to any other deity in the world for its telling falsehood. But if any one offered it, he should die for it. It then cursed the cow that she should eat excreta with her mouth, out of which came out the falsehood. None would worship her mouth, but her tail would be worshipped. It also cursed Brahma that he should not be worshipped in the world for his telling lies. It blessed Vishnu that since he told the truth, he would be worshipped everywhere. Then both Brahma and Vishnu prayed to the phallus. Being propitiated, an image with matted hair came out of the phallus and asked them that as they were sent to create the world, why they were engaged in quarrelling with each other. Brahma and Vishnu replied how they could create the world without materials. Thereupon Mahadeva (the God who came out of the phallus) gave them a ball of ashes out of his matted hair and told them to create all the world out of it. Now, these authors of the Puranas should be asked whence the bodies of the Brahma, Vishnu, Mahadeva, water, lotus, phallus, cow, fragrant plant, and ball of ashes came out at the time when there was no material cause of the creation and the five elements. Did they come out of their grandfather's house?

In like manner, the creation account of the Bhagawat is false. According to it, a lotus was produced from the navel of Vishnu, from the lotus came out Brahma, whose right toe produced Swayambhuva and left Queen Satyarupa, and whose forehead produced Rudra Mari chi and the like ten sons. From the ten sons were born ten Prajapatis or lords of hosts, whose thirteen daughters were married to Kashyapa. Of them, Diti bare him Daitya, Danu Danava, Aditi Aditya, Viuta-birds, Kadru serpents, Sharma dogs, jackals, &c. and other daughters elephants, horses, camels, asses, buffaloes, grass, straw, acacia and other thorny trees. Bravo! Bravo! O hobble-de-hoy author of the Bhagawat! Splendid! Thou didst feel no shame in writing such falsehood, but wast quite blind. As a matter of course the union of female ova and male sperms produces human beings, but can not produce animals, birds, serpents, and the like monstrocities against the law of God's nature. How can the womb of woman be capacious enough to carry an elephant, camel, lion, dog, ass, or tree? Why did not lions and others devour their parents after birth? How can it be possible for animals, birds, trees and others to be born of the body of human beings? Shame to such tremendous frauds of these men, who still mislead the world!

It is very strange that these blind popes and their doubly blind disciples hear these utterly false doctrines and believe in them! Are they men or otherwise? Would that these authors of the Bhagawat and other Puranas have died on birth or in the mother's womb! Had there been no popes, Aryavarta would have suffered no misery.

Q.—These accounts are not contradictory, for each marriage party praises its own bridegroom. When people pray to Vishnu, they regard him to be the Supreme Being and other gods as his servants; when they pray to Shiva, they extol him as the Supreme Spirit and other gods as his menial. Also every thing is possible with the power of God. God can bring out creation from man. Behold, He has created all the world as it stands before us without a cause by His own mysterious power (mâyâ)! What is impossible with Him? He can do all what He likes to do.

A.—O simple people! In marriages, thoguh the people sing praises of their bridegroom, yet they never make him superior to all others, or others as his inferiors, or dispraise others, or regard him as the father of all others. O ye popes! tell us if you are not greater gossippers then beffoons and sylophant bards. You make him the greatest of all whom you follow, and the lowest of all whom you hate. No doubt you have nothing to do with truth and religion. You care for your own purpose only. Maya or power to delude resides in the man who is a cheat and humbug. Hence he is called a deluder or mayavi. There being no deceit, cheating and other evils in God, he can not be called a deluder. If at beginning Kashyapa and his wives could bear animals, birds, serpents ; why do human beings not bring forth the same kind of progeny now-a-days? The order of creation and the laws of nature described above (in the viii chapter) are the only true ones, and it is probable that the pope was led to the above raving from misunderstanding them.

तस्मात् काश्यप्य इमाः प्रजाः॥ शत० ७।५।१।५॥

According to the Shatapatha, Kashyapa made all this world.

कश्यपः कस्मात् पश्यको भवतीति। निरु० अ० २। खं० २

Kashyapa is the name of the Supreme Being, the author of the world, for the word Pashyaka i.e.

पश्यतीति पश्यः पश्य एव पश्यकः

in Sanscrit means God who undoubtedly sees all the movable and immovable objects of the world and all the souls, their deeds and the systems of knowledge in their naked truth. The word is changed to काश्यप Kashyapa from the transposition of the first and the last syllable according to a Mahabashya rule: आद्यन्त विपर्ययश्च ।—the first and the last syllables are transposed. Not comprehending the meaning of this rule and being intoxicated with hemp-leaf decoction, the popes have wasted their life in writing the account of the world's origin against the laws of Nature.

In like manner, accoading to the Durga Patha of the Markandeya Purana, a goddess was produced from the glory emitted from the bodies of gods. She killed Mahishasur. The whole world is described as filled with Raktabijas who were born from a drop of the blood of Raktabija, falling upon the ground from his body. A river of blood is said to be flowing. These and other idle tales fill this book. When the whole world was filled with Raktabijas, where did the Goddess, her lion, and her army live? If it be said that Raktabijas were far from the Goddess, then the whole world was not full of them. Had it been so filled, where were the animals, birds, human beings and other sentient beings, and water, land, crocodiles, &c?

Now listen to the frauds of what is called the Shrimad Bhagawat. God Narayana taught Brahma the Bhagawat of 4 couplets only :

ज्ञानं परमगुह्यं मे यद्विज्ञानसमन्वितम् ।
सरहस्यं तदङ्गञ्च गृहाण गदितं मया ॥
भा० स्कं० २ । अ० ९० श्लोक ३० ॥

"O Brahma, receive from me the most recondite knowedge accompanied with divine light and mystery, and being a means of virtue, wealth, pleasure and salvation." Now it is superfluous to use the adjective "most recondite" of knowledge accompanied with divine light. It is also a tautology to use the word mystery of the recondite knowledge. Hence if the foundation couplet is meaningless, why should not the book be regarded to be of the piece? Narayana blessed Brahma:

भवान् कल्पविकल्पेषु न विमुह्यति कर्हिचित् ॥
भाग० स्कं० २ । अ० ९ श्लोक ३६ ॥

that he would not go after the world in either the cyclic creation or chaotic destruction. But it is written in the 10th chapter that Brahma stole the calves of Krishna out of worldliness. Now one of these two assertions, namely, Brahma without an alloy of worldliness and Brahma stealing calves, which is rank worldliness, must be false, and the other true; which, in fact, stultifies both of them. As there is neither love, hatred, anger, envy nor pain in heaven; why were Sanaka an-brothers angry, though standing sentury at the gate of heaven? As they got anger, the place can not be heaven. As Jaya and Vijaya were both God's door-keepers who were duty-bound to obey their master, how could they be in fault if they prevented Sanaka and brothers from getting in? As they were blameless, they could not be accursed or condemned. But they were condemned to fall down upon the earth. Their fall proves that there was no land, but there were only sky, air, fire, and water. Then how were the gate, mansion, and water supported there in the absence of land? Then again Jaya and Vijaya prayed to Sanaka and brothers: O holy sages, when shall we be allowed to come back to heaven? They replied to them: If you serve Narayana with love, you shall reach heaven in the seventh rebirth; but if you hate and oppose Him, you shall get to heaven in the third rebirth. Now, think that Jaya and Vijaya being the servants of Narayana, it was the bounden duty of the latter to protect and help the two former. If a man oppresses a master's servants without a fault, and the master does not punish him, his servants will be oppressed by all men. Narayana should have well treated Jaya and Vijaya and severely punished

Sanaka and brothers for their violence in getting entrance and for their fighting with his servants. He should have for justice' sake hurled them headlong on the earth for their accursing the servants. When such is the mi-rule and state of justice in the domicile of Narayana, it is nothing wonderful if his worshippers, called the Vaishnavas, are very much oppressed and maltreated. After the condemnation they were born on earth as Hiranyaksha and Hiranya Kashyapa, of whom the former was killed by Barah (boar). His story is thus related: He rolled the earth like a mat and went to sleep, using it for his pillow. Vishnu incarnated in a divine Boar and lifted the earth on his tusks from under his head. He got up, and both engaged in fight, in which the Boar killed him. Now, these popes who made the story, should be asked if the earth was round or flat like a mat. They would not be able to reply to it; for, the followers of the Puranas are the enemies of geography. Well, when the earth was rolled into a pillow, what did he sleep on? What was it on which the Divine Boar ran on his legs? When the Boar lifted up the earth on his tusks, on what did they stand to fight each other? There was nothing to support them. Perhaps they fought by standing on the breast of the popish author of the Bhagawat. But then what did the pope sleep on? This affair is like a gossiper coming to another gossiper and telling him a gossip. Since gossipers frequent the houses of liars, there is nothing wonderful in this kind of idle prattle.

As for Hiranya Kashyapa, he had a son, called Pralhada, who was a devotee. Being sent to school by his father, he asked his teachers to write the words Rama, Rama on his slate or board. When his father came to know of it, he asked him why he muttered the name of his enemy. The boy did not desist from repeating it. Then binding him hand and foot hurled him from the top of a hill, and also threw him into a well, but the boy got no injury. Then he heated an iron pillar and told him that if his god to whom he was so much devoted, was true, he would not get burnt by catching it. Pralhada went to catch it, but hesitated in the mind if he would be saved from burning. Narayana set up a row of small ants moving on it. His doubt was removed, and he touched the pillar at once. It was split, and a Human Lion came out of it. He caught hold of his father and rent his belly, so he died. He then began to lick Pralhada out of love, and asked him to name his boon. He asked for his father's salvation. The Human Lion gave him the blessing asked for, that twenty-one generations of his ancestors would be saved. Now attend to its absurdity. It is also a groundless idle talk like the other. If the author of the Bhagawat was hurled from a mountain and nobody prevented his fall, he would be dashed in pieces and die. The father of Pralhada did nothing bad in sending him to school. Pralhada was so foolish as to give up his study and turn a monk. If a man believes it to be true that ants crept on a heated pillar and Pralhada did not get burnt by embracing it, he should be also bound to a red hot iron pillar. If he does not get burnt, then and then only we should believe that Pralhada might not have been burnt. Also, why was the Human Lion not burnt? Again, Sanaka and brothers' blessing was that he would go to heaven in his third rebirth, which Narayana forgot. According to the Bhagawat, the line of descent is: Brahma, Prajapati, Kashyapa, Hiranyaksha, and Hiranya Kashyapa. So the last is the fourth in descent. Therefore, there are no twenty-one generations of Pralhada's ancestors, and it is a bare-faced lie to say that his twenty-one ancestors went to heaven. Also, those very Hiranyaksha and Hiranyakashpa incarnated in Ravana and Kumbhakarana and then again in Shishupala and Dantavakra. So where was the Human Lion's blessing of their salvation? Such a careless talk can only be believed by careless and ignorant people, but never by learned people.

Now turn to the stories of Putana and Akrura:—
रथेन वायुवेगिन॥ भा० स्कं० १०।अ० ३९।श्लोक ३८।
जगाम गोकुलं प्रति ॥ भा० स्कं० १०। पू० अ० ३८। श्लोक० २४ ॥

Akrura being sent by Kansa, started by a car yoked with horses swift as the wind at day-break and reached Gokal four miles distant at sunset! Perhaps the horses were running races round the author of the Bhagawata all the while! Or else they lost their way and so the drivers and Akrura went to the house of the author to go to sleep.

The body of Putana is described to be six cos (leagues) wide and very long. She was killed by Shri Krishna and thrown between Mathura and Gokal. If it was true, both Mathura and Gokal, including the house of the pope who wrote it, would have been buried alive

The story of Ajamel has neither head nor tail. He named his son Narayana by the advice of Narada. At his death he called his son, but God Narayana cropped up. Did not Narayana know of the intent of his heart, that he called his son, and not him? If such is the efficacy of muttering the name, why does not Narayana now come to the rescue of the persons repeating his name and smarting under pain? If it is true, why are not the prisoners become free by repeating the word Narayana ?

In the same manner, the dimensions of the Sumeru mountain are described with so much absurdity as is contradicted by astronomy. The seas are produced out of the ruts of Raja Priyabrata's car. The dimensions of the earth are given as 49 koti of yojanas. * Such are the idle stories and gossips of the Bhagawata, whose falsehood has no bound.

This Bhagawata was written by Bobadeva, whose brother wrote the Gitagovinda. You know he has written the following couplets in his book, called the Himadri, to the effect that he has written the Shrimad Bhagawata Purana. We had that passage written on three slips, one of which has been lost. The purport of the couplets given in that passage is reproduced in the following two couplets by us. Whoever wants to verify them, may consult the Himadri.

हिमाद्रेः सचिवस्यार्थे सूचना क्रियतेऽधुमा ।
स्कन्धाऽध्यायकथानां च यत्प्रमाणं समासतः ॥१॥
श्रीमद्भागवतं नाम पुराणं च मयेरितम् ।
विदुषा बोबदेवेन श्रीकृष्णस्य यशोन्वितम् ॥ २ ॥

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* A koti is = 10,000,000. Yojana is = 9 miles.

The lost paper had couplets like these. They mean that Himadri, a king's minister, told Pt. Bobadeva that he had no time to listen to the complete Bhagawata written by him. So he had better write its contents briefly in metre, so that he might succintly know the substance of the story of the Shrimad Bhagawata by looking at them. Then Bobadeva wrote the following contents, ten couplets of which are wanting on account of the paper being lost. These begin from the 11th couplet, all these were written by Bobadeva.

बोध्यन्तोति हि प्राहुः श्रीमद्भागवतं पुनः ।
पञ्च प्रश्नाः शौनकस्य सूतस्यात्रोत्तरं त्रिषु ॥ ११ ॥
प्रश्नावतारयोश्चैव व्यासस्य निर्वृतिः कृतात् ।
नारदस्यात्र हतूक्तिः प्रतीत्यर्थं स्वजन्म च ॥ १२ ॥
सुप्तघ्नं द्रौण्यभिभवस्तदस्त्रात्पाण्डवा वनम् ।
भीष्मस्य स्वपदप्राप्तिः कृष्णस्य द्वारिकागमः ॥ १३ ॥
श्रोतुः परीक्षितो जन्म धृतराष्ट्रस्य निर्गमः ।
कृष्णमर्त्यत्यागसूचा ततः पार्थमहापथः ॥ १४ ॥
इत्यष्टादशभिः पादैरध्यायार्थः क्रमात् स्मृतः ।
स्वपरप्रतिबन्धोनं स्फीतं राज्यं जहौ नृपः ॥ १५ ॥
इति वैराग्यो दार्ढ्योक्तौ प्रोक्ता द्रौणिजयादयः ।

इति प्रथमः स्कन्धः ॥ १ ॥

Such are the contents of the 12 books of the Bhagawata written by Pt. Bobadeva for the minister Himadri. Whoever wants to see them in detail, may consult the Himadri written by him. The forgeries of the other Puranas are of a piece. Every one of them surpasses the other in absurdities.

You know that the account of Shri Krishna is very nicely given in the Mahabharata. His merits, deeds, character and life are like those of great-divine sages. It does not relate any unrighteous act or misdeed committed by him from his birth to death. It does not mention what the Bhagawata writes of him. The author of the Bhagawata ascribes to him unheard-of unworthy faults. He imputes to him the stealth of milk, curd, butter and so forth. He is said to have had illegal connection with the handmaid Kubja. Sporting, flirting and dancing with the wives of others and other sinful acts are attributed to him. The men of different religions who read it or hear its stories, talk ill of Shri Krishna. Had there been no Bhagawata, how could a great man like Shri Krishna be slandered for nothing ?

The Shiva Purana gives the account of twelve luminous organ-like idols ; but they had no ray of light. These were not seen at night without lamps. All these frauds are the creatures of the Indian popes' brain.

Q.—When men lost the power of reading the Vedas, the Smritis (laws) were made; when they were unable to study the Smritis, the Shastras (philosophies) were written; and when they were incapable of understanding the Shastras, the Puranas were composed for the women and the Shudras (lows castes) only; for, they have no right to study and listen to the reading of the Vedas.

A—It is all false. For, man's ability is increased by studying and teaching. All have right to study and hear the reading of the Vedas. For instance, Gargi and other women were versed in the Vedas, and Janashruti Shudra, according to the Chhandogya, read the Vedas with Raikyamuni. The 2nd verse of the 26th chapter of the Yajur Veda plainly says that all human beings have right to read and hear the recitation of the Vedas. Then why should not the persons, who have written such false books to turn away the simple people from the truthful books and to entrap them in folly to serve their own purposes' be regarded as great sinners?

Look at the snare of astrological mansions which has caught the ignorant people. आकृष्णेन रजसा॰ is called the incantation of the sun, (2) इमं देवा असपत्नꣳ सुवध्वम्॰ of the moon, (3) अग्नि

मूर्द्धा दिवः ककुत्पतिः० of Mars, (4) उद्बुध्यस्वाग्ने० of Mercury, (5) बृहस्पते अतियदर्यो० of Jupiter, (6) शुक्रमन्धस०: of Venus, (7) शन्नो देवीरभिष्टय० of Saturn, (8 कयानश्चित्र आभुव० of the Rahu (ascending node), & (9) केतुं कृण्वन्न केतवे० of the descending node (Ketu Kandika.) The 1st verse teaches the attraction of the sun & earth, the 2nd describes the active principle in nature, the 3rd describes fire, the 4th narrates the duties of a householder, the 5th mentions the qualities of a learned man, the 6th describes the semen and food, the 7th describes water, respiration and God; the 8th gives the qualities of a friend, the 9th describes the method of acquiring knowledge. These verses do not relate to the astrological mansions or planets. The people are misled from their ignorance of the right meanings.

Q.—Have the mansions or constellations of stars any efficacy or influence?

A.—Not as described by the astrological popery. Certainly planets are the causes of the pleasures and pain of people in relation to their tempers, and of the change of seasons, and of heat and cold by means of the rays of the sun and moon. But the believers in Indian popery say: O good banker and sacrificer, you have got to-day the eighth sun, moon, &c. in the evil mansion of your horoscope. Saturn (an evil planet) influences your feet for two years and a half. You will be sore troubled. It will take you to wander in foreign lands far away from your home. But you will be saved from these troubles if you make gifts to us in the name of the mansions, for muttering the name, recitation of scriptures, and worship. If these popes are asked what connection they have with the mansions of planets, whether the mansions are anything; they say in reply :

दैवाधीनं जगत्सर्वं मंत्राधीनाश्च देवताः ।
ते मंत्रा ब्राह्मणाधीनास्तस्माद् ब्राह्मणदैवतम् ।

See, what a plain authority ! The gods have power over all the world, the Vedic verses (mantras) have power over all the gods, and those verses are in the power of the Brahmins, who are therefore called gods. For, we can call any god in we please by the efficacy of the verses, proptiate and make him satisfy our desires. If we had no such power derived from the verses, your atheists would not have by this time let us live in the world at all.

Truth Speaker.—Your gods must have power over the persons who are robbers, [illegible], and evil-doers. It must be the gods who make them do evil works. If it is a fact, there can be no difference between your gods and demons. As you can make the mantras which are in your power do anything for you, why do you not influence the gods by their means to bring the treasures of kings to your house so as to enjoy the pleasures of life? Why do you go about from door to door to beg charities of oil in which persons see their reflexion and dedicate to Saturn and others? Why don't you get as much wealth from what you call Kuvera by exerting your influence over him? Why do you fleece poor people of their hard-earned money? If the Zodiacal signs are pleased by our giving you presents and displeased by our withholding them, please to show us their pleasure or displeasure in an evident manner. Thus, for instance, make the man who is under the influence of the 8th sun or moon, and another who is fallen under the 3rd both walk in the burning sun of Jyeshta (June) without shoes on a heated plain. If these heavenly bodies be pleased with them, their bodies and feet will not feel hot; but if displeased, they will be, scorched. Also, they both may be made to stand naked on a plain all the night long on the full moon of Pousha (December). If one of them feels cold and the other does not, we should know that the planets are auspicious and inauspicious. Are they your relatives? Have you any postal or telegraphic communication with them? Do you visit them or receive visits from them? If you have any power over mantras or incantations, why do you not become rich or kings yourselves? Why do you not reduce your enemies to subjection? An atheist is one who practices frauds against the commandments of God in the Vedas. What does it matter if a man fallen under the influence of an evil star, enjoys the donation given in the name of stars himself and does not give it to you? If you say that the stars are propitiated by giving donations to you alone, and not to others, have you monopolised the stars? If you hold a license, go and get burnt to death by calling the sun and other stars to your house. The fact is, that the sun and other worlds are inanimate. They can never take an action or give pleasure to or inflict pain upon any one. But all of you who live on donations given in the name of stars, are images of these stars, so to speak; for, the meaning of the word *griha* (stars) fits you—ये गृह्णन्ति ते ग्रहाः: those persons are *grihas* who receive anything. Until you go to a king, noble, banker, merchant or pauper to tell him of the nine mansions of astrology ; nobody ever thinks of them. But when you, the incarnate sun, Saturn and the like stars, attack a man, you never let him off without fleecing him to the skin. You slander him by calling him an atheist or the like who does not follow you in your absurdities.

Pope.—The evident truth of astrology or astronomy is attested by the solar and lunar eclipses in the heavens foretold by us. The influence of the stars on human destiny is equally evident from these phenomena. You know it is the influence of stars that makes people rich, poor, kings, beggars, happy, or miserable.

Truth-Speaker.—The evidence of eclipses belongs to astronomy, but not to astrology. Astronomy is true, but astrology is false, except so far as it concerns the natural effect of the stars on the terrestrial existence of man. Thus, for instance, the solar or lunar eclipse as well as occultations or regular or eccentric motion of heavenly bodies, is known by calculation to take place on certain days or to be visible at certain places.

छादयत्यर्कमिन्दुर्विधुं भूमिभाः । ग्रहलाघव

अ० ४ । श्लोक ४ ॥

It is a quotation from the Siddhant Shiromani. One similar to it is also found in the Surya Siddhant. It means that a solar eclipse happens when the moon intervenes between the sun and the earth, and a lunar eclipse when the earth comes between the sun and the moon, that is to say, the shadow of the moon is cast upon the earth and the shadow of the earth upon the moon. Nothing casts its shadow upon the face of the sun being luminous. The case of an eclipse is like one when the shadow of a thing is cast back if placed before the sun or a lamp. Persons become rich, poor, kings, beggars, in consequence of their deeds and works, but not from the influence of stars. Many astrologers perform the marriages of their sons or daughters according to the behests of astrology, still those marriages become unhappy—quarrels spoil conjugal love, parties turn widows or widowers. Had the astrological conclusions been true, no such thing should have happened. Therefore the fruits of actions are true and the motion of heavenly bodies is not the cause of human pleasure or pain. There is no visible connection between the stars in the sky and the human beings capable of doing works and living on the earth far away from them. Human beings are the authors and the reapers of the fruits of their actions, and God makes them suffer the consequences of their actions. As you believe in the influence of stars, you should answer the question : When a man is born at certain time whose horoscope you cast according to the positions of the polar star and other conjunctions, is there any other person born at the same time in the world ? If you reply in the negative, it is false. But if you admit it, how is it that the one becomes, say, the universal emperor in the world, and the other does not ? Well, if you confess that all this trickery is a shift to earn the bread of idleness, persons will readily believe it.

Q.—Is the Garurh Purana false too ?

A.—Yes, it is false.

Q.—Then what becomes of the departed soul ?

A.—She enjoys the consequences of her deeds.

Q.—How can what is said of her in the Purana be false, *viz.*, the account of King Death (Yama), Chitragupta his prime minister, his awfully terrible followers as gigantic in size as the mountains of lampblack, who catch and take her to His Terrible Majesty, and who then throw her into the hell or heaven according to the sentence passed on her merits or demerits, for which alms and charities are given, the Brahmins are feasted at the ceremony of the departed spirits, water is offered to the manes, and cows are given away in gifts to enable a departed soul to cross the Baítarni (Styx) ?

A.—All these things are the fabrications of papacy. For Yama (*lit.* the king of righteousness), Chitra gupta, &c. decide the cases of those souls which go there. Where is another court of Death, which decides the cases of the souls that sin in and pass away from the region of Death ? There must be some such court. Further, if the bodies of Death's messengers be like mountains, why are they not visible ? Not one finger of theirs can get into the door of a dying man to take away whom they come. Why are they not obstructed in the streets ? If you say that they can assume microscopic bodies, where will they put the large skeletons of their gigantic bodies if there be no pope's house? When a forest is set on fire, innumerable animals, such as ants and the like, are burnt to death. If innumerable messengers of Death come to the forest to take away the souls of dying anmials, there will be pitch darkness from their black mountain bodies. When they run about to catch those dying souls, they will collide against one another. As the tops of big mountains fall down upon a plain, so their stupendous limbs will break and fall down in the premises of the expounders of the Garuṛ

Purana, either crushing the fellows to death or obstructing the doors and passages. How will they then get out?

The food offered to the manes and water and rice balls given to the lares, never reach the departed spirits, but these substances go to the houses of the popes, the representatives of the dead, to stuff their belly or to fill their hand. with gold. The cow given to cross the Styx goes either to th pope's house or to the butcher. The cow never goes to the Styx. Then whose tail will the dead hold to cross the ferry of the Styx? Also, the hand is here burnt or buried, how will the dead catch the tail of the cow? There is a story illustrative of this jobbery. It is as follows:—

Once upon a time there was a peasant who had a nice cow at his house, it gave 4 gallons of milk every day, which was very sweet. It was sometimes tasted by his pope or preist, who contemplated that he should have it given to himself by the peasant when he lost his old father. Some time after it so happened that his old father was on the point of death, his speech was lost, he was laid on the ground, and he was about to expire. The friends and relatives of the peasant assembled, when the pope called out to him: O faithful man' you should now have a cow given away with your father's hand. The peasant put Rs.10 on his father's palm and asked the pope to pronounce the donation formula. The pope said: Bravo! Does the father die often? At this critical moment you should bring a cow which gives milk & is not old, & which should be excellent in all respects. Such a cow should be given away as a gift. The peasant said: We have but one cow, without which I shall not be able to support the family and children, so I shall not give it. Take Rs. 20 and pronounce the blessing. You can purchase another milch cow with this sum. The pope said: Good gracious, you consider the cow to be of greater value than your father. Do you want your father to sink into the Styx and suffer pain? A very nice son indeed! Then all the relatives took the side of the pope, for he had already misled and blindened them. He gave them a hint at the time, so all insisted on that very cow being given away in gift to him. It was accordingly done. The peasant could not resist their unanimous vote. The peasant's father died, and the pope led the cow with its calf and the milking pail to his house, where he tethered it and put the pail there. He returned to the peasant's house and went with the bier to the crematory and ministered at the ceremony of cremation. There also he managed to take something by his trickery. He then fleeced him in the performance of the ceremony, called *Dash-gatra sapindi* : worship of rice balls supposed to represent the body of the departed soul, who passes away to heaven after this ceremony. The undertakers or Maha-brahmanas also got much from him by their frauds. The hungry priests also subsisted to their fill. When the ceremony was over, the peasant got on by begging milk from neighbours. On the 14th day he went early in the morning to the pope's house, where he saw that he had just milked the cow in the pail to its brim. The pope on seeing the peasant said : Come in, my faithful follower, sit down.

The peasant : Holy priest, come here please.

The pope : Very well, let me put the milk in a safe place.

The peasant : No, no, bring the milk pail here.

The pope went to him and placed the pail in front.

The peasant : You are a great liar.

The pope : What falsehood have I spoken ?

The peasant : Tell me why you got the cow from me.

The pope : To enable your father to cross the Styx.

The peasant : Why did you not send the cow to the banks of the Styx ? I relied on you and you kept the cow at your place. I don't know how many times my father ducked in crossing the Styx.

The pope : No, no. There another cow, created out of the merit of this donation of yours, must have helped your father to get over the river.

The peasant : How far is the Styx from this place, and in what side is it?

The pope : I suppose, it must be some 300,000,000 leagues hence ; for the earth is 49,000,000 leagues and the Styx is in the S.S.W.

The peasant : Show me the telegram or the letter in reply to yours sent so far, that a cow was created out of the influence of the meritorious deed and the father of so and so was carried over the Stygian ferry.

The pope : Except the authority of the Garurh Purana, I have neither a postal nor an electric message.

The peasant : How can I believe the Garurh Purana to be true ?

The pope : Just as others do

The peasant : This book was written by your ancestors for your livelihood, for nothing is dearer to a father than his son. When my father sends me a letter or a telegram, I shall then send the cow to the banks of the Styx, and having got him over the ferry bring the cow home, where I and my children will drink the milk. Bring me the pail full of milk. The peasant took the cow, calf and pail to his house.

The pope : You take back what you have given in gift. You shall be ruined.

The peasant : Hold your tongue, otherwise I shall wreak vengeance on your head for the trouble I have suffered for the last thirteen days.

Then the pope kept quiet, and the peasant carried the cow and calf home.

When the people of the world are like this peasant, there will be an end of popery. The people believe that the departed soul is associated with the body by performing the ceremony of Dasha gatra and making rice balls represent ten bodies. This body is as small as the thumb, and with it the disembodied soul goes to the land of Death. If it is true, the coming of Death's messengers is useless. They should come 13 days after death. If the soul is endowed with a body, why does it not return home from love for its wife, children, and beloved friends?

Question : Nothing is got in heaven. Whatever is given in charity, is obtained there. So all things should be given in alms.

Answer : This world is far better than your heaven, for here inns are erected, people give alms, they invite their friends to dinners, nice suits of clothes are obtained. But, as you say, nothing is got in heaven. What is the use of good people going there? It is better that the pope should go there and enjoy its want.

Q. If there is neither Death, nor the land of Death, as you say, then where does the soul go after death? Who decides the cases of such departed souls?

A.—What your Garurh Purana says is spurious, but what is said by the Vedas, is :—

यमेन वायुना सत्य राजन् ।

Such Vedic texts show that Yama (Death) is the name of the air. The souls after departing the bodies live in the interplanetary region in the air and God who is impartial and who acts up on what is right, is Dharm Raj. It is He who judges.

Q.—You seem to prove that cow-gifts, alms, or other charities should not be given ?

A.—What you understand is quite wrong; for, gold, silver, diamonds, pearls, rubies, food, water, shelter, clothes must needs be given in alms to deserving people, and to benefactors for the purpose of doing good to others. But nothing should be ever given to the undeserving.

Q.—What are the distinguishing marks of the deserving and the undeserving?

The distinguishing qualities of the undeserving are trickery, fraud, selfishness, sordidness, anger, avarice, inordinate desire, doing injury to others, cheating, lying, ignorance, evil company, idleness, worrying a donor by constant begging, sitting at doors to force alms, begging persistently after a donor's refusal, want of contentment, talking ill of those who don't give them, cursing, & abusing, becoming an enemy of him who has served them many times but once, deceiving people by assuming appearance of a holy man, denying to have anything at all though possessed of much wealth, encompassing their ends by humbugging and treachery, being engaged day and night in begging, eating much food when invited by the people to dinner by taking the decoction of hemp leaves and other intoxicants, then being negligent from intoxication, opposing the true path and fabricating false religions to accomplish their ends, teaching their followers to serve them alone but not others though deserving, opposition to the propagation of true knowledge, trying to create in the mind of the people disgust for the wife, husband, father, mother, children, kings, subjects, relatives and friends, saying that all these as well as the world are illusion and such like teachings to upset the social constitution.

The distinguishing qualities of the deserving are chastity, control over the senses, love to study and teach the Veda and other systems of knowledge, politeness, veracity, love for beneficence, exertion or labor, generosity, love to promote knowledge, religion constantly, virtue, calmness, freedom from joy at praise and sorrow at dispraise, fearlessness, courage, yoga or meditation, wisdom, knowledge of physical laws, obedience to the precepts of the Vedas, readiness to act upon the commandments of God with reference to His existence, character and attributes; justice, impartiality, preaching truth; ability to distinguish those who study and teach true knowledge from mere pretenders; absence of flattery, satisfactorily answering questions of importance, regard for the pleasure, pain, profit & loss of others like their own; absence of the stain of ignorance, bigotry, fanaticism, pride, regarding their disrespect as good or ambrosial & their respect as poison, contentment, satisfaction with whatever is given them by others with love; doing no discourtesy, or feeling no pain at refusal of alms, or being turned out, but departing at once from the place of refusal, talking no evil of the refuser, keeping company of good people, commiseration upon sufferers, rejocing with the virtuous, indifference to the vicious, i. e, freedom from love or hatred, respect for truth, veracity, righteous conduct, honesty, freedom from enmity and prejudice, seriousness or depth of character, true manliness, righteousness, aloofness from vicious deeds, sacrifice, of selfishness, wealth and desire for the interest and good of others; and sacrifice of one's own life for the ease and happiness of others.

But in distress and famine all beings are entitled to receive food, drink, clothes, medicine, sanitation, and shelter.

Q.—How many kinds of donors are there. ?

A.—They are of three kinds; namely, good, middling, and inferior. A good donor is one who donates to a proper person for people's welfare in true knowledge and religion at proper time and place. A middling donor is one who makes gifts for his own fame or interest. An inferior donor is one who can not do any good either to himself or to others, but gives his money to prostitutes, buffoons, sycophants &c. and shows contempts of and disrespect to recipients. He does not know the distinction between the deserving and the undeserving. He is like one who sells all things at the same rate. He is engaged in disputes, fights and pleasure to see righteous persons suffer from trouble. In other words, he who gives alms with discrimination, honors the learned and the righteous, is a good donor. He who gives his money with or without discrimination for his own praise, is a middling donor. He who donates blindly and indiscriminately in useless matters, is the worst donor.

Q.—Where are the rewards of donation obtained? Is it here or hereafter?

A.—Everywhere.

Q.—Do the fruits of good deeds come to a man of their own accord, or is there any dispenser of them?

A.—God is the dispenser of rewards. Just as a thief or robber does not want to go to jail himself, but a king sends him there, guards the comforts of the virtuous, gives them ease, and protects them and keeps them in safety from robbers and wicked people; so also does God deal them proper doles in the shape of pleasure or pain according to their merits or demerits.

Q.—Do the Garurh Purana and other scriptures expound the sense of the Vedas and support them ?

A.—No. They are against & go contrary to them. The Tantra scriptures are also of a piece. A believer of the Puranas and Tantras is like one who is friendly to one and inimical to the rest of the world ; for, these are the books that foment quarrels among persons. No learned person should believe in them. Respect to them marks ignorance.

See according to the Puranas the fasting days are the 13th and Monday (Shiva Purana), Sunday (Aditya Purana), Thesday, Wednesday, Thursday, Friday, Saturday when those occur on the conjunction of the moon with lunar asterieds, (Chandra khanda) ; the days occurring on the ascending and descending nodes, the 11th of Vishnu, the 12th of Vaman, the 14th of God Nrisinha or God Ananta, the full moon day, the 10th of the gods Dikpalas, the 9th of Goddess Durga, the 8th of God Vasu the 7th of Sages, the 6th of God Swami Kartikauk, (Castor Pollox), the 5th of the god Serpent, the 4th of god Ganesha (Janus), the 3rd of goddess Gouri, the 2nd of the twin gods Ashwini Kumar (Gemini), the 1st of the goddess Adya, the 15th of the manes. It is recorded everywhere that whoever eats and drinks on these days will go to hell. Now, the pope and his disciples should not take food and drink on any day or date, for they will otherwise go to hell.

Now the books called the Nirnaya Sindhu, Dharma Sindhu, Britarka, &c. which are written by careless fellows, make mess of all the fasting days, calling one another bad. For instance, the Shaiva (followers of God Shiva) look down upon the 11th and some keep fast on the 11th which is connected with the 12th in the calendar. It is a strange kind of papacy that they quarrel over starvation. There is selfishness of the pope in instituting the fast of the 11th and there is no mercy. Thus it is said that

एकादश्यामन्ने पापानि वसन्ति —

All the sins repair to corn meal on the 11th. Now, ask this pope as to whose sins resort to meal, his or his father's. If all the sins of people pass away to corn on the 11th, there should be none miserable on that day. But, on the contrary, the fasters are afflicted with the pain of hunger and thirst. The pain is the result of sin. So to be hungry is sinful. These popes have written lengthy discourses on the merit of fasts, & cheat the people gry is sinful. These popes have written lengthy discourses on the merits of fasts, and cheat the people by reading to them. There is a story in these discourses. It is as follows :—

There was a prostitute in Brahmalok or heaven. She committed some offence and was cursed to fall down upon the earth. So she prayed : O God, how will she be taken to heaven ? She was told to go there where some one would give her the merit accruing from the fast on the 11th. She fell into some city together with the heavenly car she was seated in. The king of that place asked her who she was. She related her story to him and remarked that if anybody gave her the merit of the fast of the 11th, she could again go to heaven. Thereupon the king enquired in the city but found that nobody kept fast on the 11th. However, once it so happened that some low caste man and his wife quarrelled. The woman did not take any food the whole day and night, which by chance fell on the 11th. So she said that she kept no fast on the 11th knowingly, but was kept hungry by chance. When the royal servants heard this, they took her to the king, who ordered her to touch the heavenly car. She did so, and lo, the car at once ascended to heaven. Such is the merit of a fast on the 11th when kept even unkowingly. If it be kept knowingly, how immense will be the greatness of its merit?

How blind are these people who believe in such idle tales! If it be true, we want to send a betel to heaven where it is not found. Let all the fasters on the 11th transfer their merit to it. If one betel goes there, we should send millions upon millions of betels there, and keep a fast on the 11th. But if it does not take place, we shall save you from the distressing time of starvation The 11ths of a year, 24 in number, have received separate names. One is called Dhandâ (giver of wealth), another Kâmadâ (satiater of desires), a third is called Putradâ (giver of sons), a fourth is called Nirjalâ (waterless). Many people, poor, lusty, childless, have turned old while keeping the fast of the 11th and died away, but they never got either wealth, satisfaction of their desires, or any issue. The fasters feel much trouble and pain in a fast at the time of the bright fortnight of the month of Jaishtha (June-July), whose parching heat makes a thirsty man uneasy if he does not drink for a short time. This is specially the case in Bengal where the widows suffer terribly on the fast day of the 11th. These merciless popish [illegible] never felt a ray of compassion when writing those books, otherwise they would have called the waterless 11th as one to be kept with drinking a little water only. Had he who wrote the book of fasts, called the 11th of the bright fortnight of the month of Posh (November-December) the waterless 11th, there would have no great harm. But what has this pope to do with compassion ?

कोई जीवो वा कोई मरो
पोपजी का पेट पूरा भरो—

It matters little whether anybody lives or dies, but the belly of the pope must be stuffed to its fill. Pregnant women, newly married women, boys and adults should never keep fasts. If anybody wants to keep a fast, he should do so on the day when he feels indigestion, or no appetite in any way at all. He should then take sugared water or beverage or milk only. Those who do not take food when hungry, or who eat without any appetite for food, fall into the sea of diseases and suffer terribly. None should regard the writings of these irresponsible men as an authority.

We now describe the present state of the initiation of disciples by their religious teachers and various systems of faith.

Q. The idolatrous people say that the Vedas are innumerable. There were 21 "branches" or parts of the Rig Veda, 101 of the Yajur Veda, 1,000 of the Sama Veda, and 9 of the Atharva Veda. Of these a few are extant and the rest are not found. They must contain an authority for idol-worship and pilgrimage to sacred places. If it had not been there, how could it come into the Puranas? We infer a cause from the observation of its effect, then how can we doubt in the propriety of idol-worship since we find it in the Puranas?

A. The branches of a tree are of the same nature as the tree, but never the reverse of it. They may be either small or big, but they can not be inconsistent to one another. In like manner, the lost branches or parts of the Vedas can not contain an authority for the worship of stone idols & pilgrimage to special towns & rivers called sacred places; for those that are still extant, donot contain a trace of it. The four Vedas are found complete. The lost branches, or rather supplements, can not be antagonistic to them. If they be against them, they can not be called their branches. Such being the case, the Puranas can not be the branches or parts of the Vedas. But, on the contrary, they are the books written by sectarians, conflicting against one another. As you believe the Vedas to be made by the Deity, why don't you believe the books bearing the names of the sages and divines like Ashwalayana? Just as branches & leaves show the kinds of trees, as "pipal," fig, mango, & the like, so do the complementary books of the Vedas, namely, the four Brahmanas, Angas, Upangas, and Upavedas and the like scriptures help in the interpretation of the Vedic sense, and so they are called the branches of the Vedas. It cannot be an authority which is against the Vedas, and in the same way that which is in unison with them, can not be rejected. If you suppose idol worship sanctioned in the lost branches of the Vedas, & if anybody tells you that those lost books reverse the four stages of life, namely, they call the low castes and the Shudras as Brahmanas, the Brahmanas as Shudras and low castes, and regard the relations prohibited from marrying as proper for marriage, prohibited actions as worth doing, lying as virtue, veracity as unrighteous; we say that if anybody says so, you yourselves will return him the same answer as we have given to your objection, that is to say, we should believe as true what is written in the existing Vedas and their accessory studies, called the Brahmanas & the like scriptures, about the

Brahmins & other castes; and the same must be in those parts or branches that are now not found. If you don't do this, all the laws regarding duties and other things will be upset and unreliable:

Were those lost books extant in the time of Jaimini, Vyasa, and Patanjali? If not, then you can not raise the above objection, and also, what are the grounds of such a belief of yours, that there were such books as you believe to be lost now?

See that Jaimini has given all the ceremonial duties in the Mimansa, Patanjali the whole process of worship in the Yoga, and Vyasa the complete system of philosophy in the Vedanta, according to the Vedas. There is no whisper at all about the worship of stone idols or pilgrimage to the sacred places as Prayaga. Well, how could they write otherwise? Had it been given in the Vedas, they must have written it in their books. Therefore there was no mention of idol-worship in the lost branches of the Vedas.

All these branches are not the Vedas, for they expound the Vedas by taking some Vedic text, and also give history of the worldly people. So they can not be included in the Vedas, which teach men knowledge only. They don't contain anybody's name. Therefore idol-worship should always be rejected.

The custom of idol-worship disgraces and scandalises Ram Chandra, Krishna, Narayana, Shiva and others. Everybody knows that they were great kings and their wives, Sita, Rukamani, Lukshami, Parbati and others, were great queens. But when the preists put their images in temples and similar buildings and ask alms in their names, that is, make them beggars, calling out: O king, prince, banker, merchant, come & have the sight, sit down, taste their feet washings, offer presents! It is three days since they, Sita, Ram, Radha, &c, took food and drink; they have nothing to eat to-day; let the princess or the banker's wife get a nose-ring made for Sita and others; send food and other things that we may offer them to Rama, Krishna, and others; their clothes are all torn to pieces; the corners of their temples are all fallen down; they leak in the ceiling; wicked robbers have carried away whatever there was on their person; other things have been gnawed by rats. Once the rats grew so harmful that they extracted their eyes and made off. We could not make their eyes of silver, so we have made them of shells." They also hold what they call the Ramlila (drama of Rama) and Rasamandala (Krishna's dance in circle). There Sita, Rama, Radha, and Krishna dance, and princes and abbots enjoy the sight from their seats. In temples Sita, Rama and others stand, while the priests, abbots sit on carpets and mattresses, reclining against big bolsters! In the hot season, these priests shut them and lock the doors of the rooms. They themselves spread their couches in the open air to sleep soundly. Many priests put their gods in small caskets, wrap them in cloth and hang them about their necks, just as a female monkey put her young ones round her neck. When anybody breaks their images, they cry out most bitterly and beat their breasts, exclaiming: "Some wicked persons have broken Sita Rama, Radha Krishna and Shiva Parbati. We should now get another image which a sculptor has made of marble, and worship it after duly enshrining it. Food can not be offered to Narayana without clarified butter. If you cannot send much, you must send a small quantity of it." Thus they talk of these great personages. At the conclusion of the Drama of Rama and Krishna's dance, they make Rama & Krishna beg money of the audience. Wherever there is any fair or concourse of people, they place a tinsel crown upon the head of a boy to represent Krishna and make him beg of the passengers on the road.

You should think of these things yourselves. How sad are they? Tell me if Sita and Rama were so poor and beggarly. If it is not disgracing and slandering them, what is it then? It is a great calumny of our respectful forefathers. When Sita, Rukmani, Lukshmi, and Parbati lived, they would never have consented, had these ignorant priests asked them to stand by the road side or in some house and call out to the passers-by to come and have the sight of them and offer them presents. They would never have allowed them to do it. Nay, if anybody had ever attempted to make such a fun of them, they would have never let him off without giving him condign punishment. Since they got no punishment from the people at large, their evil deeds brought upon them much distress & disgrace at the hands of iconoclasts. They still now and then suffer from the enemies of idol worship. They will continue to suffer from it till they give up this wicked custom. There can be no doubt that India incurs a great loss everyday from idol-worship, and the defeat of idolators is due to these evil deeds, for pain is the consequence of sin. Much harm is done to the country by the people's belief in idol worship. They will suffer still more day by day, if they don't give it up.

Of these idolatrous people, the followers of "Wâm mârg" (the left hand path) are the most iniquitous. When they convert a man to their faith, they initiate him with these formulas of their creed:

दं दुर्गायै नमः। भं भैरवाय नमः। ऐं ह्रीं क्लीं चामुण्डायै विच्चे।—

(Salutation to Dam Durga! Salutation to Bham Bhairava! Salutation to Aing, Hring, Kling Chamunda!)

But in Bengal they specially initiate a person with monosyllabic articles of their creed, as—

ह्रीं श्रीं क्लीं—Shavar Tantra 44.

(These are the names of the Goddess). They anoint the rich with all their ceremonies. Such formulas are given in 10 Mahavidyas (knowledge). Thus ह्रां ह्रीं ह्रुं वगला सुख्यै फट् स्वाहा—Shavar 41 Offering to the Goddess with the face like a heron Also ह्ं फट् स्वाहा—Kama ratna Tantra, Bij mantra 4.—4th verse of the book called the Kama Ratna (jewel of desires). These priests of "Wam marg" perform ceremonies with the object of achieving their end psychologically, such as their enemy's death, the derangement of the reason hatred in mind, subjection and the like events, Though their incantation fails to accomplish their object, yet their physical actions bring it about. When they perform the ceremony of encompassing a man's death, they take money from the man whose enemy they undertake to kill. To do it. they make an effigy of their victim of either earth or flour and pierce knives into its breast navel, and throat, and sink nails into its eyes, hands, and feet. Then they make an idol of Goddess Durga or God Bhairava and put it with a trident in its hand upon the victim's effigy which they smite. Some light an altar and offer flesh into it. While they do these things overtly, they manage secretly to send an assassin to dispatch the victim either by poisoning or stabbing him. If they succeed in killing him in the midst of their mortal ceremonial, they call themselves as the favourites of God Bhairava or Goddess Devi. They mutter such texts as भैरवो भूत नाथश्च—

"Bhairava and Bhuta natha" [These are the names of Shiva, the Terrible God and the Lord of creatures or evil spirits]

मारय २, उच्चाटय २, विद्वेषय २, छिन्धि २, भिन्धि २, वशी कुरु २, खादय २, भक्षय २, त्रोटय २, नाशय २, मम शत्रून् वशो कुरु २, हुं फट स्वाहा ॥ कामरत्न तंत्र उच्चाटन प्रकरण मं० ५-७ ॥

They mutter or repeatedly pronounce. These talismanic phrases. They mean : Kill, bedevil, inhumanise, cut, pierce, subject, eat, swallow, break-destroy and enslave my enemy. Humph ! amen! [The verb is repeated twice in Sanscrit.] They eat flesh and drink wine to their satisfaction, make a perpendicular mark between the eyebrows with vermillion, and sometimes eat human flesh after sacrificing a man whom they catch to offer to Goddess Kali. If a man goes into the *Bhairava chakra* [circle of persons to worship God Bhairava or Bacchus—Bacchanalia] and does not taste flesh and wine, they kill and sacrifice him on the altar. Of these men, one who is *aghori* or cannibal—eater of all,—eates the flesh of a corpse. They also eat filth and drink urine.

There are two sects of them, one is called the "Choli margi," & the other the "Bija margi." The first sect make a chamber in a secret place or under the ground. There they, their wives, children, sons, daughters, sisters, mothers, daughters-in-law, and others assemble and eat flesh and drink wine. Stripping a woman of her dress, they all worship her private parts, and call her Goddess Durga. Also, undressing a man, all the women worship his private parts. When they are intoxicated from much drinking, they put all the corsets or breast dresses of ladies into an earthen vessel and shuffle them. Then each man puts his hand into it to take out a corset. He takes her to wife whose corset he happens to pick up, without regard to her being his mother, sister, daughter or daughter-in-law. They commit many sins and when much intoxicated, fight one another with shoes. In the early morning when it is still dark, they repair to their houses. Then their relations are restored as they were before, namely, mother, daughter, sister, and daughter-in-law.

The second sect or Bija Margis dissolve their semen after copulation in water and quaff it off. These savages consider these heinous deeds as means of slavation. They are destitute of knowledge, thinking, gentlemanliness and other good qualities.

SHIVISM

Q.—Are the followers of Shivism good?

A.—How can they be good? Just as the Lord of ghosts is as the Lord of goblins, so the priests of Shiva deprive the people of their money as do the followers of Wam marg by initiation into the mysteries of incantation or mantras. They initiate their followers with the quint-syllabic formula, *viz.* ओं नमः शिवाय—Salutation to God Shiva! They wear the rosary of eleocarpus, bedaub their body with ashes, and worship the generative organ of Shiva, called the Ling and made of earth or stone. They exclaim "Har, Har, Bam," Bam" and shout with a long face in a voice resembling a goat. The reason they assign to it, is that Parbati is pleased and God Shiva displeased with clapping, playing a tune, and calling out Bam! Bam! For, when Mahadeva ran away from before Bhasmasur, a demon, he was booted with Bam! Bam! and the people clapped in ridicule. Parbati is displeased and Mahadeva pleased with striking the bloated cheeks. For when the head of Parbati's father, Daksha Pajapati, was cut off and thrown into the burning fire of a sacrifice, a goat's head was placed in lieu of it. The Bam Bam of the worshippers is believed to represent the voice of the goat, produced by beating the air-stuffed cheeks. They keep a fast on the Shivaratri and on the 13th of the Hindu calendar, which they consider as productive of salvation. So the followers of Shiva are as much mistaken as the Wam margis. Of these the people with their ears split, called Natha Giri (hill men), Puri (townsmen), Bana (dwellers of forest), Aranya (people of waste land), Parvat (hill), Sagar (sea), and family men, are also the followers of Shiva. Some of them ride two horses, as it were, i. e., they are both believers n Shivism & Wam Marg, which they always revere. Some of them are the worshippers of Vishnu. Their formula of creed is

अन्तः शाक्ता वाह्विश्शैवा सभामध्ये च वैष्णवाः।
नानारूपधराः कौला विचरन्ति महीतले ॥

It means : the believers in the Wam Marg live in the world as followers of Wam Marg in the mind, and of Shiva outwardly, wearing berries and ashes, and are considered the as followers of Vishnu in assemblies and they assume many appearances.

Q.—Are the worshippers of God Vishnu better?

A.—No, nothing of the kind. They are just as good as the worshippers of God Shiva. They regard themselves as servants of Vishnu. Of them those who are Shri Vaishnuvas and marked with Vishnu's discus, think themselves as superior to the rest. But it is all sham.

Q.—Why are they nothing ? They are rather best of all. See, they paint their forehead with a likeness of God Narayana's lotus-like feet & put in the centre of it a yellow perpendicular line, called Shri (Goddess Luxmi or wealth). Hence we are called Shri Vaishnavas. We worship none but God Narayana. We don't even see the image of Mahadeva (male organ), for Shri is in our forehead, she is ashamed to see it. We repeat the names of such females as Aul, Mandara and the like, worship God Narayana with chanting Vedic verses, and donot take flesh and wine. Then why are we not good ?

A.—It is useless for you ot imagine your forehead mark as the image of God's feet and the yellow line as that of Shri; for they are mere instances of your skill and pectures on the forehead, as the people paint the skull of the elephant with vermillion. Whence have you got the mark of Vishnu's feet? Have you ever been to heaven and got your forehead maked with the feet of Vishnu?

Thinker—Is Shri a piece of dead matter or a conscious being ?

Vaishnava—A conscious being.

T.—Then this line on your forehead being a dead matter can not be Shri. I ask if Shri is not made with hands or otherwise. If she is not made with hands, then this line is not Shri; for this line you draw everyday on your forehead, and so it can not be Goddess Shri. If Shri (Goddess of Beauty) dwells in your people's forehead, then why the faces of so many of your people look so ugly? Bravo! Goddess of wealth Shri in the forehead, and still you beg from door to door! Why do you live upon charity? It savours of maniacs and shameless persons that you have Shri, the Goddess of wealth (Ceres), in the forehead and yet you act like very poor people!

There was once a Vaishnava devotee Parikal by name, who took delight in giving wealth to the Vishnuites which he earned by robbing, deceiving, defrauding and raiding upon others. Once he got nothing to pilfer and so wandered about much disconsolate. Whereupon God Narayana thought that his adorer was in trouble, so he assumed the appearance of a banker by putting on rings and other ornaments and sitting in a car made his appearance before him. He went to the car and called out to the banker to put off all his things at the pain of death. There was a little delay in taking off the ornaments, so Parikal bit off Narayana's finger to take the ring off.

Upon this God Narayana was much pleased and showed him His quadrumanic form, saying, "You are my very dear worshipper, inasmuch as you serve the Vishnuites by plundering and robbing money for them. I am very thankful to you." He then took all those ornaments to the Vishnuites. At another time some merchant took Parikal into his service and made a voyage with him to a distant country. He freighted his ship with areca nuts. Parikal broke one nut into two and asked his master to put his half nut in the ship and to acknowledge in writing that half the nut belongs to Parikal. The merchant told him that it was no use to write, he could take one thousand nuts, if he liked. Parikal declined and said that he was not dishonest so as to take what was not right. He would take but half. The merchant being a simple fellow gave him a writing to that effect. When the ship reached the port of their country and preparations were made to take the nuts, Parikal demanded half of his nut. The merchant brought his half nut to return him; but Parikal contended that half of the nut in the vessel belonged to him, so he would take half of the whole cargo. The dispute was taken to the court for decision. Parikal produced the document signed by the merchant who promised to return half the nut. Though the merchant disputed much, yet he succeeded in taking the moity of the nut freight, which, as usual, he offered to the worshippers of God Vishnu. These men were transported with joy. Upto this time an image of the raider and robber Parikal is kept in temples. This story in givin in the Bhukta mâl.

Now the thinking people can easily understand. from it if the priests of Vishnu and their followers and Narayana are not all three a band of robbers Although all the religions contain some good or compensating qualities, yet nobody believing in them can be entirely virtuous. Now many schisms have occurred among the followers of Vishnu, who use forehead marks & necklaces of beads different from one another. The disciples of Ramanand paint the mark on their forehead of two side lines of white earth and the central line of red color. The Nimavats make two lines very thin with a large black dot between them. Madhow uses black lines, the Gorh Brahmans of Bengal mark their forehead with a sign similar to a dagger. Their teachings are also curious. The followers of Ramanand believe the red line on the breast to be the mark o Lakshmi (Goddess of wealth). But the Gosains believe that it is Radha in the heart of Krishna.

According to a story given in the Bhaktamâl, there was once a man who slept under a tree and died while asleep. It so happened that a crow dropped its excreta which formed a perpendicular mark on his forehead. The messengers of Death came to take him, but the messengers of Vishnu also appeared on the spot. Both the parties began to quarrel; one said that the order of its master was to carry him to Death's court and the other said that it had orders of its master to take him to the heaven of Vishnu. "Behold there is," said Vishnu's messengers, "a mark on his forehead indicative of Vishnuism. How can you then take him to the court of Death? The messengers of Death then kept quiet on this demonstration and went away. Vishnu's messengers took him to their heaven at leisure. Vishnu gave him a mansion to dwell in heaven. Now when such is the importance of a Vishnuite mark made by chance on the forehead, what wonder is there that the people go to heaven intead of hell, who put the Vishnuite mark on their forehead with their own hand with the sincerity of devotion? We ask, If a small forehead mark entitles a man to heaven, will he go up higher than heaven if he bedaubs his whole face or blackens it or paints his whole body? Well, all these things are stuff and nonsense.

There are many Khakis of the same persuasion. They cover their private parts with a strip of cloth and squat at fire constantly fed with fuel. They keep matted hair and assume the form of pious men. They feign to meditate like a heron which remains in a fixed position to catch fish. They smoke *ganja* and opium, and drink hemp leaf decoction. Their eyes are consequently red. They ask for a handful (philip) of flour, food, shells and copper coins, and entice the sons of family men to become their disciples. They are recruited from labourers. If anybody tries to study, they prevent him from doing so; rather they, preach पठितव्यं तदपि मर्तव्यं दन्तकटाकटेति किं कर्तव्यम्—It is no use for saints to clatter teeth as in study, for even they die who acquire knowledge. The saints should make pilgrimages to four sacred places, to serve their brother saints, and to think of God Rama. If a man has not seen the image of incarnate ignorance, he should see a Khaki. They call him lad or lass who goes to them, although they may be as old as their parents.

Like the Khakis are the Runkharh, Sunakrh Godarbye, Sutresain living in groups, Akali, Kun

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[*] They are Badri and Kedar in the north, Rameshwar in the south. Jagan nath in the east, Dwarka in the west.

phata, Yogi, Ongarh, and the like sects of monks, who are all of a piece. Once upon a time a disciple of a Khaki went to a well to fetch water, repeating श्रीगनेशायनम:—Salutation to God Ganesh in order to learn it. There was a Pandit at the well. Finding him repeat the formula wrongly, i e. स्रोगने साजन में, he told the disciple to repeat it correctly, i. e., श्रीगनेशायनम: The disciple at once went to his teacher and said that a certain Bamman (Brahmin) called his pronunciation to be wrong. Whereupon the Khaki immediately repaired to the well and asked the Pandit why he misled his disciple. "Thou tail of a scoundrel!" exclaimed he, "what dost thou know? See thou knowest but one kind of version, while I know three readings of it, thus "स्रोगनेरजन्नमें," "स्रीनने सा यन्नमे :" "श्रीगनेसायेनमे"

Pandit—Rev. Saint, a subject of knowledge or science is hard to understand. It is not known without study.

Khaki—Damned, get thee away? I have silenced all the learned men in a twinkle of the eye by means of a draught of hemp [illegible] beverage

The saints' mansion is spacious. What dost thou vain fellow know of it?

Pandit—Well, if you had acquired some knowledge, you would not have used such a foul language, you would have known all manners of decency.

Kh—Dost thou want to be my teacher? I don't want to hear thy preaching.

Pt.—How can you appreciate it? You have no sense. To understand a good advice, requires acquaintance with knowledge.

Kh—If a man has studied the Veda and other scriptures, but he does not revere the saints, then you should know it for certain that he knows nothing.

Pt.—Yes, just so. We serve the saints, but not lazy lubbers like you; good, learned, religioust, benevolent people are called saints.

Kh—Behold, we don't put on clothes day and night, sit at a fire; smoke ganja, opium hundreds of times; drink three pots of hemp leaf beverage daily; eat the sausage of ganja, hemp leaves. and dhatura leaves; swallow arsenic and opium a once; drown away care and sorrow in intoxication day and night; do not care a fig for the world;

beg flour to make bread with to live on ; cough away the whole night so violently that a man can not sleep by us ; all these powers and saintliness are found in us. Why dost thou calumnise us? Beware O thou manikin of a learned man, if thou dost tease us, we shall reduce thee to ashes.

Pt.—All these characteristics are of the wicked, ignorant, and foolish people, but not of saints. Listen to me साध्नोति पराणि धर्मकार्याणि स साधुः, —He who performs virtuous and religious actss is always engaged in doing good to others, has no evil qualities in him, is learned, benefits and others with good advice, is called a saint.

Damn'd your eye, what dost thou know of the act of siants? The thoughts of saints are too liberal for you to grasp Donot measure sword with a saint, mind you, or else he will fetch you down with a pair of tongs, and dash your brains out.

Pt.—Well, Khaki, go to your seat. Donot be much angry with me. You know what kind of government is at present. If you beat anyone, you will be apprehended and thrown into a dungeon, flogged; or you will be beaten in return by others. What will you then? These are not the characteristics of a saint.

Kh.—O my disciple! let us hence. What a great devil you have shown me!

Pt.—You have never been in the company of great men, otherwise you would never have been so densely ignorant.

Kh—I am a great man myself. I have no need of another great man.

Pt. They are unfortunate, who have sense and pride like you.

The Khaki went away to his seat and the Pandit also went home. When vespers and light-show were over, many Khakis considering him to be an old man, came saluting him and sat down by him after prostration in reverence to him. The Khaki asked one of them: O Follower of Rama Das, what hast thou read?

Rama Das—O Master! I have read the Vishnu Sahasra nama—"वेह्नु सह सर नाम"

Kh.—O Gobind Das! What hast thou read?

G.—I have read the Rama sata baraj with a certian Khaki. Then Rama Das asked: O Master, what have you read?

Kh.—I have read the Gita.

R.—With whom?

Kh.—Damn'd you urchin! I never make anybody my teacher. You know I lived in Paragraj पराग राज (Allahabad). I then never knew a letter. अक्षर. When I saw a Pandit wearing a long loin cloth, I asked him what the name was of a certain crested letter. In this way I have never made anybody my teacher.

Well, if ignorance does not make such enemies of knowledge its home, where else can it find a better place to dwell in? They do nothing good but get intoxicated, careless, quarrel, eat, sleep, strike cymbals, ring bells and jingles, blow conches, keep fire kindling, bathe, clean, wander about uselessly in all quarters. It is easier to melt a stone, but to arouse these monks to sense is next to impossible; for, it is the low castes, labourers, peasants, water-bearers, who giving up their honest work, and bedaubing their body with ashes, turn Vairagis, Khakis and other ascetics They can not know the importance of knowledge or good company.

The secret formula of the creed of the Nathas is नम: शिवाय Salutation to Shiva!—of the Khakis नृसिंहाय नम: Salutation to God Lion!—of the Ram avataris श्री रामचंद्राय नम: or सीतारामाय

नमः Salutation to God Rama or to Sita & Rama! —of the worshippers of Krishna. श्री राधाकृष्णाभ्यां नमः or नमो भगवते वासुदेवाय Salutation to Radha and Krishna or to God Vasudeva—of the Bengalis गोविंदाय नमः Salutation to Gobind! They make disciples by whispering these formulas into the ear of a neophyte. They also tell him, O child, learn the formula of the gourd, which is :—

जल पवितर स्थल पवितर और पवितर कुआ
शिव कहै सुन पार्वती तूंबा पवितर हुआ ॥

Can such men ever have qualifications to be saints or learned men, or to do good to the world? The Khakis burn wood and cow-dung lumps day and night. They burn away wood worth many rupees in a month. If they buy blankets or cloths with the price of wood consumed in a month, they can live at ease with a hundredth part of their expense. But how can they have such sense? They call them selves ascetics by warming their body at their ever kindling fires. If men can become ascetic or "tapaswi" in this way alone, the sylvan people can be still greater ascetics than they. If a man can be an ascetic by keeping long matted hair, by besmearing the body with ashes, or by painting the forehead with sandal marks, everybody can become so. These men have given up the world outwardly, but they are very selfish at heart.

Q.—Are the followers of Kabir good ?

A.—No.

Q.—Why are they not good ? They condemn the worship of idols made of stone and other substances. Lord Kabir was born of flowers, and turned a flower at the end of his life ! He existed when Brahma, Vishnu, and Mahadeva were not born. He was so great and familiar with everything that he knew what the Vedas & Puranas could not know. He alone has shown man the true path. The secret formula of his creed is सत्यनाम कवीर —O Kabir, God's name alone is true.

A.—It is not less than idol worship to worship the bedstead, the mattress and pillow, sandals, or lamp or light. Was Kabir an insect or bud that he was born of flowers and turned a flower at the end ? It may be remarked here that whatever is heard of him must be true of of him.

One upon a time there lived a weaver at Benares. He had neither sons nor children of his own. It so happened that when he was passing in a street in the latter part of a night, he saw a child born that very night by the road side in a basket of flowers. He took the child home and gave it to his wife, who nursed it. When it grew up a youth, he followed the profession of a weaver. He went to some Pandit to study Sanscrit, but he was insulted by him saying, we donot teach a weaver. So he went to several Pandits one after the other; but none taught him anything. He then constructed an irregular and incorrect language and preached to weavers and other low castes. He sang upon a psaltery, composed psalms and especially reviled the Pandits, scriptures and Vadas. Some ignorant fellows fell into his snare. The people canonised him ofter his death. Whatever he composed during his lifetime, was studied by his followers. The sound heard on stopping the ears, is called by them अनहतशब्द सिद्धान्त —the doctrine of eternal voice. They call the activity of the mind or will as "सुरति" To engage it in listening to the eternal voice, is called by them the meditation on God, and the person who does so, is called the saint. Death can not reach it. They put a mark in the forehead like a lance and tie a rosary of wooden beads to their neck. Now, think a little how spiritual progress of knowledge can be made in this faith? It is like a child's play only.

Q—In the country of the Panjab St. Nanak taught a religion. He condemned idol worship and saved the Hindus from conversion to Mahomedanism. He did not turn a monk but remaines a family man. He taguht the following formula of his creed, which shows that his object was good :—

ओं सत्यनाम कर्ता पुरुष निर्भौ निर्वैर अकालमूर्त अजोनि सहभं गुरु प्रसाद जप आदि सच जुगादि सच है भो सच नानक होसी भी सच । जपजो १ ।

Om, He whose name is true, is the Creator, all-pervading Being, free from fear and hatred, of deathless form, who is not bound by time or birth, self-glorious. Repeat His name by the favor of the Teacher. He existed from all beginning of eons, exists in the present, and, O Nanak, will exist in the future.

A.—St Nanak's motive was righteous, but he had no knowledge at all. However, he certainly knew the language of the country which prevails in villages. He did not at all know the Vedas and other scriptures and Sanscrit. Had he known the Sanscrit language, how could be write the d wor निर्भय as निर्भौ ? Another instance of his unacqaintance with Sanscrit is a Sanscrit prayer composed by him. He wanted to make an attempt at Sanscrit composition. But can Sanscrit be known without study? However, he might have passed as a Sanscrit scholar by making those Sanscrit verses among the villagers who had never heard Sanscrit before. He would never have done it but for his desire for popularity, honor, and fame. He must have had a desire of honor, or else he should have preached in the language he knew. He should have said that he never studied Sanscrit. Since he had some pride, he washed to commit arrogance for the sake of honor and esteem. It is on this account that the calumniation & praise of the Vedas are found here & there in his book; for had he not done so, some one would have asked the meaning of the Vedas, and had he not been able to tell it, he would have lost his respect. So he would sometimes speak from the first against the Vedas before his disciples. In some places he spoke in favor of the Vedas in his book, for if he had not said well of them, the people would have set him down for an atheist. Thus :—

वेद पड़त ब्रह्मा मरे चारों वेद कहानि ।
साध की महिमा वेद न जाने ॥—
सुख मनी पौडी ७ । चो० ८ ॥
नानक ब्रह्मज्ञानी आप परमेश्वर ॥
सु० पौ० ८ । चो० ६ ॥

It means that Brahma died though versed in the Vedas, all the four Vedas are tales. O Nanak, does not know the greatness of a saint, The Veda The knower of Brahman is himself the Great God.

Are the scholars of the Vedas no more & dead, do Nanak and others consider themselves to be immortal? Are they not dead? The Veda is the treasury of all knowledge, but all his chatterings who calls the four Vedas tales, are myths themselves. Since ignorant men are called saints, they can not know the worth of the Vedas. If St. Nanak had revered the Vedas only, his sect would not have come into existence, nor would he have become a teacher; for he did not study Sanscrit, and how could he then teach it to others and make them his pupils? It is true that when St. Nanak lived in the Punjab, the country was destitute of the knowledge of Sanscrit and was oppressed by the Mahomedans. He saved some people from Mahomedanism at the time. There were not many followers of Nanak in his time; for it is a rule with the ignorant that they make their teacher saint after his death, and then magnifying his greatness apotheosise him. No doubt, St. Nanak was not a rich or noble man. But his disciples describe him to be a great saint and a very opulent man in the Nanakchandrodaya, Janamsakhi and other books. It is also written there that St Nanak met Brahma and other gods, and had a long talk with them, who all honoured him. There was no counting of the number of his horses, chariots, elephants, and things studded with gold, silver, pearls, rubies, and other precious stones. Now, what are these things but pure fiction? In this matter it is the disciples to blame, and not St Nanak.

Then the Udasi sect sprung from his son, the Nirmala sect following Ram Das and other teachers, and other sects established themselves as distinct churches. They composed verses and included them in the Granth (Bible of the Sikhs) No insertion of anybody's verses took place after

Guru Gobind Singh, their tenth teacher. But all the small books then extant were collected and bound in one volume. They wrote many verses after St Nanak, and several of them made various kinds of mythical tales like those of the Puranas. They set themselves up as in possession of the knowledge of God and so claiming to be God gave up doing good works & saying prayer, a Vedantic doctrine, to which their followers, the common Sikhs, were more and more attracted, and which brought on much deterioration. On the other hand, had they practised the teachings of St. Nanak who wrote much of devotion to & adoration of God, they would have fared well. Now as they are, the Udasis * say that they are superior to all the rest, the Nirmalas † claim the same right, the Akalis ‡ and Sutra sayis § assert their superiority over others. Of these successors of St. Nanak, Guru Gobind Singh was the bravest & most valorous. He wanted to avenge the pain & torture the Mahomedans had inflicted on his ancestors. But he had no means to achieve his end, and the Mahomedan power was at its height. He held a religious ceremony and gave out that he was given a boon and a sword by the Goddess, who ordered him to wage war against

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*. Recluses. † The Pure. ‡ Immortals. § Thread-wearers.

the Mahomedans in which he was to gain victory Whereupon many men followed him. He appointed five essentials, each beginning with K, to be always observed after the manner of the Wam Marg sect, who keep five things beginning with M, and of the Chakraukit sect which observes five things beginning with S. But his five k's were useful in war. They are 1. the *kesh* or hair, which affords some protection against the blows of the sword or club in a battle; 2. the *kangan* or discus ; which the Sikhs keep on the head round the turban ; the *karha* ; bracelet worn on the wrist, which both the hand and head ; 3. the *kachh* or breeches, protects which covers the buttocks & which is very convenient in running and jumping, as in the case of athletes in wrestling in the arena and the acrobats in their exercises, it protecting their vitals and offering no impediment ; 4. the *kanga* or comb, which dresses the hair ; 5. the *kachoo* or knife, which is used in a hand to hand fight with the enemy. Thus this custom was instituted by Guru Gobind Singh out of his great wisdom in consideration of those times. Now, their keeping in these days is of no use. But the Sikhs regard these things which were useful for the purpose of war, as a part and parcel of their religion. Though they perform no idol-worship, yet they worship their Granth (Holy Writ) more idolatrously. Is it not idolatry? Idolatry is bowing to or worshipping any material object. They have done exactly the same thing as the idolators, who have made idolatry a very lucrative business. Just as the idolators like so many shopkeepers exposing their things on the stall, exhibit their idols to the people and receive presents to their gods; so do the followers of the religion of St. Nanak worship the Granth, allow it to be worshipped, and receive presents to it. These people who follow the Granth do not respect the Vedas as much as the idolators. It is not improper to say that they have neither heard the Vedas, nor read them. What else can they do? When the wise men who are not begots and perverts, hear or read the Vedas, they adopt the Vedic religion, in whatever sect they may be. However, the Sikhs have cast off many absurdities in the matter of eating. In the same manner as they have done here, if they give up sensuousness and wicked pride and promote the Vedic religion, they will do a world of good.

Daduism.

Q.—Is the religion of the sect of Dadoo good?

A.—The good religion is the Vedic path. If you can embrace it, do it at once by all means, or else you will ever sink in error. According to this faith, St. Dadoo was born in Guzerat. Afterwards he lived at Ajmere near Jeypore. He followed the profession of an oilman. It is a wonder in the world that Dadoo succeeded in getting himself worshipped! Leaving all the teachings of the Vedas and other scriptures, his followers believe salvation to be found in repeating "Dadoo Ram." When there is none to preach the truth, such anomalous things must needs come into existence.

Ram Saneheeism.

Very lately a faith called the Rama Sanehi was started at Shahpura. The followers have given up the religion taught by the Vedas and consider it better to repeat the word "Rama", which in their faith gives them knowledge, meditiation and salvation. But when hunger oppresses them, they can't get bread & sauce out of "Rama nama" (the name of Rama); for food and drink can only be had from the houses of family men. These men condemn idol-worship, but they themselves have become idols, live much in the company of women; for God Rama can not be happy without Goddess Ramaki (the wife of Rama).

There was once a friar Rama Charan by name, whose religion spread specially at Shahpura in the

Mewar state. The fowowers regard the multering of "Rama" as the supreme article and doctrine of their faith. Their holy book contaius the teachings of St. Sant Das and other friars. It has this :—

भरम रोग तब ही मिटया । रटया निरंजन राइ ।
तब जम का कागज फटया । कटया करम तब जाइ
॥ १ ॥ साखी ॥ ६ ॥ which means—

The disease of doubt is cured when the name of the Bodiless is repeated. The warrant of Death is then torn to pieces & the Karma (sin) removed.

Now, wise men should think whether doubt, which is ignorance or the order of the heavenly judge (Death) given according to the commission of sins can be cast off or not. This faith simply tends to make men more sinful and waste their life. Now listen to the teachings of their chief teacher, called Rama Charan.

महमा नांव प्रताप की । सुणो सरवण चित लाइ ।
रामचरण रसना रटौ । क्रम सकल झड़ जाइ ॥ १ ॥
जिन जिन सुमर्या नांव कूं । सो सब उतर्यापार ।
रामचरण सो वीसर्या । सो ही जम के द्वार ॥ २ ॥

राम विना सब झूठ बतायो ॥

राम भजन [illegible] सब क्रम ।

चंद अरु सूर देइ पर कम्मा ॥
राम कहै तिन कूं भै नाहीं ।
तीन लोक में कीरति गाहीं ॥
राम रटत जम जोर न लागै ॥
राम नाम लिख पथर तराई ।
भगति हेति औतार ही धर ही ॥
ऊंच नीच कुल भेद बिचारै ।
सो जनम आपणो हारै ॥
संता के कुल दीसै नांहीं ।
रांम रांम कह राम समझां हीं ॥
ऐसो कुण जो कीरति गा वै ।
हरि हरि जन की पार न पावै ॥
रांम संतां का अन्त न आवै ।
आप आप की बुद्धि समगावै ॥

First, the book of Rama Charan and others shows us that he was a simple and artless clown, who was altogether illiterate, or else he would not have written such stuff and nonsense. It is their delusion that the repetition of "Rama" will take off the evil consequences of their dark deeds. They thereby waste their and other people's life. Nothing is effected although they may repeat Rama day and night. They can not thereby get rid of the fear of a govt. peon, thief, raider, serpent, scorpion, gnat and so forth ; much less the fear of Death which is tremendously great. No good results from mere reiteration of Rama, without speaking the truth and doing other righteous acts, just as one's mouth is not sweetend by repeating the word sugar. It Rama does not hear them when they repeat Rama twice, he will never hear them if they repeat his name all their life. If he hears at all, it is useless to repeat it second time. These people have got up this sham to get their livelihood and to waste the life of others. It is a very curious thing we hear and see that they call themselves as lovers of Rama, but their actions prove them to be the lovers of widows or women. Wher ever the eye is cast, it meets nothing but women surrounding these saints. Had there been no such humbug, how could India have fallen into its present miserable state ? These people give their refuse food to their disciples to eat. The women prostrate themselves at their fee to salute them. Women and saints also meet in secluded places.

Their another sect flourishes at a village, called Khedhapa, in the Marwar State. Its history is that there was a certain man named Ram Das, a Dherh by caste, who was a very clever fellow. He had two wives. At first he played a maniac and ate with dogs for some time. Then he became a follower of Kurhapanth a sect of Wam marg (left handed path), Then he became a "Kamrhiya". He used to sing with his two wives. In his rambles he came to Seethal, a large village in the Jodhpur state. There he met Rama Das, the teacher of the Dherhas, who initiated him into the faith of Ram Deo (God Rama) and made him his disciple. Ram Das established his head-quarters at Kherhapa where his religion began to spread in the neigh·, bourhood, and the religion of Ram Charan spread in Shahpur.

The history of Ram Charan is that he was orginally a shopkeeper (baniya) of Jeypore. He took the order of sainthood from a saint at the village, called Dautrha, and made him his teacher. Then he repaired to Shahpur to fix his head-quarters. Frauds succeed soon with simple folks. This faith took a deep root in the heart of the people of neighbourhood.

These people convert persons according to the teachings of Ram Charan above mentioned. There is no distinction of high and low castes. They recruit their ranks from the Brahmins down to the slum population. They are still "Kandathe;" for they eat in an earthen pot. They eat the refuse food of saints. They estrange people from the Vedic religion, from serving parents and other worldly affairs, in order to convert them to their sect. They regard "Ram Nam" (the name of Rama) as the supreme article of faith and as the secret Veda. The repetition of Rama obliterates the taint of the sins committed in innumerable incarnations. There is no salvation of anybody without it. They call him as a true teacher who practise the utterance of the name of Rama along with his inbreath and outbreath. They look upon a true teacher as greater than God. They contemplate on his image, and drink the washings of saints' feet. When a disciple goes far off, he keeps by him the nails and hairs of his teacher's beard, the washings of which he drinks daily. They pay more respect to the books containing the teachings of Ram Das and Harram Das than to the Vedas. They go round those books and bow to them eight times. If the teacher is hard by, they bow to him. They initiate the same formula of creed of Rama Râma to men and women and believe in the efficacy of the muttering of the Name. Studying is sin with them. Their sacred book says :—

पंडताइ पाने पड़ो चो पूरब लो पाप ॥
राम २ सुमरयां बिना रहगयो रोतो आप ॥
वेद पुराण पढे पढ़ गीता ।
रामभजन विन रह गये रीता ॥

—Scholarship eats dirt, sin spreads from east to west, and man becomes worthless without remembering Rama.

Such is the nature of their books. They teach that a woman incurs sin in serving her husband but gets merit in serving the teacher or saint. They reject the social distinction of Brahman Kshatriyas, Vaishyas and Shudras. If a Brahmin does not embrace their religion, they look down upon him as a low caste and bastard (chandal); but if he joins their ranks, they think him to be the best. They now do not believe in the incarnation doctrine but accept the teaching of Ram Charan relative to it, which is given before, viz.—

भगति हेति अवतार हो धरही

God incarnates for the sake of His devotees and saints. These doctrines and other delusive deeds of theirs are all prejudicial to the true interests of Aryavarta. A word is enough to the wise.

Gosainism

Q.—Is not the faith of Gosains of Gokal very good? See how they enjoy their enormous wealth! Can it be done without the Divine hand in it?

A.—This wealth has gone to them from the householders. It is not earned by the Gosains.

Q.—Hollo! It is not got from the influence of the Gosains, for why is it not found with others?

A.—If others practise the same frauds and tricks, they will come by it without the least shadow of doubt. Also, if anybody plays a greater devil, he can amass more wealth.

Q.—Good God! What position is in their conduct? It is all the work after the heaven—(Goloke.)

A.—It is not the work of heaven, it is the tricking of the Gosains. If it is the work of the heaven, it must be like it. This faith is originated in Telangana (Madras Presidency). There was once a Brahmin of Telangana, named Luchhman Bhattu, who after his marriage left his parents and wife from some cause and went to Benares where he took the orders of the monks or Sannyasis. He told lies that he was not married. His parents happened to learn that he turned a hermit at Benares, immediately went there and asked the man who ordinated him why why he initiated him into the order of hermits.

Here is his young wife, who says that if he does not send her husband back with her, he should also receive her into the order of friars Then he called the Brahmin and said that he was a big liar. He should leave off the hermit's order and return to the family life, for he got into the order by telling lies. He accordingly did it, that is, giving up the holy order, he accompanied his wife home. Now, the very foundation of this religion was laid upon lie and cheat. When he reached his native country, his caste did not receive him into its pale, so he left it and took to travelling. When going through the forest called Champaranya, in the neighborhood of Charnaigarh near Benares, he came upon a child left in the forest by some body who had burnt the wood to a great distance from the spot; for he evidently thought that if he did not set fire to the surrounding woods some beast would there and then destroy the child. Lachhman Bhati and his wife took the child and adopted him as their son and settled at Benares. When he grew up, his parents died. He used to study from his infancy upto youth. He then went away to the temple of Vishnu Swami and became his disciple. A quarrel arising with the authorities, he returned to Banares where he became a friar (Sannyasi). Now there lived at Benares an outcast Brahmin similarly circumstanced. He had a young daughter. So he proposed to the Brahmin youth to give up his holy order and marry his daughter. He did it accordingly. Why should not a boy do the same thing as was done by his father? He went with his wife to the same temple of Vishnu Swami where he was at first ordained as a friar. But he was turned away on account of his being married.

Then he practised imposition with all his tricks at Brija which is the home of ignorance; and where he began to spread false ideas. He gave out that Lord Krishna met him to send to Gloke (heaven) those divine souls which had come to the world (the place of death) from heaven, after purifying them with the grace of God. Thus telling pleasing things to the ignorant, he succeeded in securing 84 persons as his disciples. He made the following verses and drew distinction in them :—श्रीकृष्णः शरणं मम ॥ क्लींकृष्णाय गोपीजनवल्लभाय स्वाहा ॥ गोपाल सहस्र नाम

—Lord Krishna is my asylum. Offering to klim krishna the favourite of milkmaids !

These are two common verses. But the next verse belongs to the ceremony of God's grace and donation. :—

श्रीकृष्णः शरणं मम सहस्रपरिवत्सरमितकालजातकृष्णवियोगजनिततापक्लेशानन्ततिरोभावोऽहं भगवते कृष्णाय देहेन्द्रियप्राणान्तःकरणतद्धर्मांश्च दारागारपुत्राप्तवित्तेहपराण्यात्मना सह समर्पयामि दासोऽहं कृष्ण तवास्मि ॥

By means of these verses the priest s of this faith make their male and female votaries offer things. In the verse क्लीं कृष्णाय the word क्लीं belongs to the Tantra scriptures. It shows that this faith of Ballabha is a sect of the faith of Wam Marg, and so the Gosains indulge much in associating with women. गोपीजनवल्लभेति: the favourite of the gopis or milk maids. Was Krishna a favourite of the milk maids only and not of others ? The favourite of women is that man who indulges in the enjoyment of women. Was Lord Krishna so? सहस्र परिवत्सरेति The numbering of thousands of years is useless, for Bullabh a and his disciples are not omniscient. Is man's separation from Krishna only a thousand years old ? Why did not God come to purify and receive the heavenly souls till then, that is, when there was neither the religion nor the birth of Ballabha ? The words *tapa* and *klesha* are synonymous. One of them should have been used not both. The word anant is useless, for if the word thousands is used the word thousands can not be used and vice versa. If a man is covered with sin for illimitable time, then the existence of Ballabha is useless the illimitable time does not end. Why do the priests make the disciples give the organs of the body life and intenal sense, and their wives, houses, sons, wealth to Krishna ? For being content or having all his desires satisfied Krishna can not wish to have the bodies and other property, of others. Also, the body and its organs can not be given away, for in offering the body which contains all the tissues and organs from head to food, how can you offer the good and bad things such as filth & urine ? Since all actions are either meriotorious or sinful, the offering of them to Lord Krishna will make him reap their fruits. They merely name Krishna, but really they cause offerings to be made for themselves. They are the filth and urine which are in the body, offered to the Gosains ? Do they want to eat what is sweet and spit away what is better ? It is written in their scriptures that offerings should be made to the Gosains and not to the persons of other faiths. It is a scheme of selfishness, of robbery of the wealth and property of others, and of the destruction of the Vedic religion. Here is Ballabha's imposition :—

श्रावणस्यामले पक्ष एकादश्यां महानिशि ।
साक्षाद्भगवता प्रोक्तं तदक्षरश उच्यते ॥
ब्रह्मसंबंधकरणात्सर्वेषां देहजीवयोः ।
सर्वदोषनिवृत्तिर्हि दोषाः पञ्चविधाः स्मृताः ॥
सहजा देशकालोत्था लोकवेदनिरूपिताः ।
संयोगजाः स्पर्शजाश्च न मन्तव्याः कदाचन ॥
अन्यथा सर्वदोषाणां न निवृत्तिः कथञ्चन ।
असमर्पितवस्तूनां तस्माद्वर्जनमाचरेत् ॥
निवेदिभिः समर्प्यैव सर्वं कुर्यादिति स्थितिः ।
न मतं देवदेवस्य स्वामिभुक्तिसमर्पणम् ॥
तस्मादादौ सर्वकार्ये सर्ववस्तुसमर्पणम् ।
दत्तापहारवचनं तथा च सकलं हरे ॥
न ग्राह्यमिति वाक्यं हि भिन्नमार्गपरं मतम् ।
सेवकानां यथा लोके व्यवहारः प्रसिध्यति ॥
तथा कार्य्यं समर्प्यैव सर्वेषां ब्रह्मता ततः ।
गंगात्वे गुणदोषाणां गुणदोषादिवर्णनम् ॥

These verses are given in the secret doctrine books of the Gosains. These contain the gist of their faith. They may be asked, Since it is now nearly 5,000 years since the death of Lord Krishna, how could he come at dead of night in the month of Shravana (July-August) to visit Ballabha? All the sins of the soul and evils of the body of that disciple are done away with, who makes an offering of all his property. This is Ballabha's imposition to mislead ignorant persons and entice them into his faith. If all the mental and bodily evils of the Gosain's male and female disciples are removed, why do they suffer from diseases, poverty and other evils? Those defects or evils are of five kinds, 1 natural defects, such as desire, anger, and other passions produce; 2. many sins committed in a certain time and place; 3. what the people call the eating of forbidden food and those shown by the Vedas as falsehood, and the like acts; 4. social evils, which are produced from a bad company, such as theft, adultery committing incest upon the mother, sister, daughter, daughter-in-law, the teacher's wife; 5. those which are produced from contact, that is, touching those which are forbidden to be touched. These sins should be disregarded by the followers of the Gosains; that is to say, they are at liberty to act in those matters. There is no other way to rid of the evils than the faith of the Gosains. So the disciples of the Gosains are not to enjoy any thing whatever without offering it to the Gosain (their religious teacher). It is on this account that their disciples offer to their teacher, their wife, daughter, daughter in-law, and also their wealth & other property. But the rule of offering is that a man should not see his wife till she is offered to the service of the Gosain. They can enjoy their things after their offering; for, a thing can not be offered when once enjoyed. Therefore in all undertakings all things should be offered at first to the Gosain. The wife and others should be accepted after offering them to the Gosain. In the same way all things should be used after offering them to God. The male and female followers of the Gosains are forbidden from hearing the teachings of other faiths and from adopting them. This peculiarity is very well known of their disciples. After offering all things, one should think of them as belonging to God. Then just as all waters falling into the Ganges become one with it, so is the case of all good qualities in their faith and of all defects in others' faith. So the disciples should talk of merits of the Gosain's faith. Now see that the faith of the Gosain is more selfish than others.

Let the Gosains be asked: Since you do not know even a single attribute of the Supreme Being, how can you obtain for your male and female followers their relation to God? If you say that you are Brahman, & the affinity with you is the affinity with God, then you have not a bit of attribute, character and nature of God. Have you become Brahman merely for the sake of pleasure and enjoyment? Well, you purify your male and female followers by getting them offered to you. Are not your wife, daughter, daughter-in-law, & other relations impure from their being unoffered? You believe an unoffered thing as impure. Why are you not impure being born of them? You therefore should offer your wife, daughter, daughter-in-law and other dear ones to the people of other faiths. If you refuse to do so, you should give up the custom of making your disciples offer their wives & things to you. Well, what is done is done. But henceforth you should give up your frauds, falsehood, and other evils; and embracing the beautiful Vedic path appointed by God, enjoy the human life by acquiring virtue, wealth, satisfaction, and salvation.

Also, the Gosains call their faith the Path of Health" (pushti), that is to say, it is a way to eating, drinking, being merry or heathy, and indulging to the heart's content in sports and sexual intercourse with women. It may be asked of them, since they sometimes die of very painful and lingering maladies such as cancer and other diseases, the evil of which they themselves know, why should their faith, to tell the truth, be not called the way of leprosy? For as a leper dies bewailing, the tissues of his body mortifying and falling off, so is the state of these men to all intents and purposes. Therefore it can be properly called a way to hell; for, pain is called hell and pleasure heaven. In like manner, they fraudulently ensnare simple and artless folks. Assuming the appearance of Lord Krishna, they set themselves up for the Lord of all. They say: "We have taken on flesh, although the Divine Ideal of humanity, for the salvation of the heavenly souls that have descended on the earth. Until they accept our teaching, they cannot obtain the heaven (Goloke), where Lord Krishna alone is man and all the rest are women." Splendid! Excellent is your faith! All the disciples of the Gosains will be turned to milkmaids! Now, ponder here. Since the man who has two wives, suffers a great deal, how immense will be the misery of the place where there is only one man and millions of women to hang upon him? Where can be the end of his trouble? If you urge that Lord Krishna has sufficient virility to satisfy all the women, then the wife of the Gosain who is called the "the Lady" (Swamini), must have equal virility, for she is his better half. As the lewidity or sexual power of man and woman is here either equal, or woman has more carnality, why should they not have it in heaven? If it is so, she must often quarrel with other rival women, for rivalry is very great among women. Also, the Goloke (paradise) must be a hell in comparison with heaven. In other words, the condition of the paradise must be like that of a debauchee who is afflicted with such painful diseases as cancer and the like. Fie! Away with such a paradise, than which the earth or mortal region is much better! If the Gosain (teacher), who considers himself to be Lord Krishna and cohabits with many women, and so is afflicted with cancer, syphilis and other venereal diseases and suffers much pain; I say, if the Gosain or the vicegerent of Lord Krishna is not exempt from disease and pain, how can Lord Krishna, the Lord of Paralise (Goloke), be-not afflicted with diseases? If not, why does his vicegerent, the Gosain, is attacked with disease?

Q.—Diseases affect him from incarnating on the earth for guiding the people in their affairs; but it is not so in the Goloke or paradise; for, there is no disease and no pain?

A.—"भोग रोग भयं"—There is a danger of disease in sensuousness. Do the millions of Lord Krishna's wives give birth to children there? If they do, do they beget male or female children only or both? If they beget daughters only, with whom are they married? For, there is none but Lord Krishna. If there are other men disides Krishna, your assertion falls to the ground. If you say that sons only are born there, the same difficulty will then present itself, namely, where and with whom are they married? Do they manage it among themselves? Or, are ther sons and daughters of other people in the Goloke? In that case your position that there is but one man who is Lord Krishna, is destroyed. If you say that there is no child born there, then the defect of impotency will be proved in Lord Krishna, and barrenness in the women. Well, is it the paradise or the camp of the wives and concubines of the Emperor of Delhi? Now, it is not right that the Gosains should make their male and female disciples offer their person, will, and wealth; for, the body is given away at the time of marriaged to the husband or wife; then the will can not be given to others; the body can be properly offered with the will. If the body is offered without the consent of will, it will become adultery. As to wealth, it falls under the same category; for, nothing can be donated without willingness The motive of the Gosains is that their disciples, should earn, & they should enjoy. All the Gosains of the sect of Bullabha are not as yet re-admitted into their original Talunga Brahmin caste. If anybody gives his daughter in marriage to them out of ignorance or by mistake, he is turned out of the caste and so becomes reprobate; for, they are excommunicated and spend their whole life in ignorance and indolence.

Also, mark their conduct! Whenever any body invites a Gosain to his house, he goes there and sits down like a wooden doll, neither speaking nor moving. Poor fellow, how can he speak, since he is ignorant? मूखानां वलं मौनम् For, the strength of the ignorant lies in silence. If he speaks, his stupidity will be discovered. But he gazes at women with fixed attention. She is considered lucky who is marked by the Gosain. Her husband, brother, relatives, mother, father become much pleased at it. There all the women touch the feet of the Gosain in making a bow to him. He presses with his foot the finger of the woman whom he falls in love with or fixes his eye upon. The woman, her husband and other relations thank their stars for this favour of his. Her husband and the relatives press her to go to him to do the service of her feet. If it happens that her husband and relatives are not willing to send her to him, he accomplishes his end by means of pimps and panders, who, properly speaking, are found in abundance in the Gosain's temples and with whom he is ever surrounded. Now listen, how they play the devil to beg. They beg thus: O votary, bring a present for the Gosain, the lady, the infante, the infanta, the major domo, the guard, the singer, the idol God. These fellows fatten themselves upon the substance they take by cheating from these seven shops, as it were, to their heart's content. Whena disciple of the Gosain is on the point of death, the latter puts his foot upon his breast, and pockets what he gets thereby. Does it not look like the duty of undertakers (Mahabrahmana), coffin bearers, and sextons? Some disciples invite the Gosain to minister at the marriage of their sons and daughters.

Some disciples serve at bathing a Gosain with a saffron preparation with which women rub his body. Then men and women, specially females, put a sitting board in a large vessel and wash him. When he puts on a yellow silk cloth on his loins and comes out of the bath room on his sandals, he casts off his nether garment or cloth wrapper in the same vessel, then his disciples drink his washings. These followers then give him to chew a betel in which they put nice spices and nuts. A part of it he swallows and the residue he spits in a silver plate which an attendant holds to his mouth. This spitted and chewed betel is distributed as a holy food to eat among the disciples. It is called the special "favor" (*prasadi*). Now think what kind of people are they! Stupidity & wickedness can not go farther. Many of the Gosains receive offerings (*samarpan*). Others eat at the hands of the Vaishnavas or worshippers of Vishnu, but not of others; while others do not take food touched by them. They wash even the fuel wood offered to them. But if flour, molasses, sugar, clarified butter and other food stuffs be washed, they become unclean. How fellows, if they wash them, the food articles will be destroyed or lost to them. They say that they spend much money in their God's decoration, singing, enjoyments; but, properly speaking, these things they enjoy themselves. To tell the truth, they commit many horrible and heinous sins. For instance, on the occasion of carnivali (holi) or Saturnalia, they squirt water by a syringe on the private parts of women. Though to sell milk and curd is forbidden to a Brahmin, yet they do it.

Q.—The Gosain never sits at a shop openly in a market to sell bread, soup, porridge, vegetables, peas, sweet-meat balls and other kinds of food; but he gives away leaf-dishes of food in lieu of pay to his servants who sell them.

A.—If he gave them money in monthly pay, why would they take dishes of food? The Gosain sells soup, boiled rice, and other food to his attendants in lieu of pay, and they take it to the market to sell. If the Gosain had sold the things himself, the Brahmanas who are his servants, would have escaped the blame of selling milk, and he alone would have been affected with thes in of selling milk. First he fell into the sin and then he has been the occasion of others falling into it. But at some places as the Nathdwara and other temples, the Gosains also sell these forbidden foods. It is the duty of the low caste to sell milk, but not of the high. Such persons have brought on the downfall of India.

Swami Narayanism.

Q.—What do you think of Swami Narayana's religion?

A.—यादृशी शोतला देवो तादृशो वाहनः खरः । Swami Narayan's imposition is similar to the Gosain's pious frauds in swindling other people to take their money. Listen to his history.

Once upon a time there was a Brahmin, named Sahajanand, at a village near Ayodhya. Being a celebate, he took to wandering in the countries of Guzerat, Cattiawar, Kuchbhuj. He saw that that part of the country was full of ignorant, simple and artless people, who can be converted to any religion of his as he liked. There he secured two or three disciples, who unanimously gave out that Sahajanand was an incarnation and great sage. He showed his divine form having four hands to his disciples. Some time after his disciples asked a rich landlord of the Cattiawar, called Dadakhachar, the owner of Gurday, if he wanted to see God Narayana [illegible], they would pray to Sahajanand to favor him. He replied: What can be better than that? He was a simple man.

Sahajanand put a crown on the head and held up a conch & a discus in his hands, while another man behind him took a mace and a lotus in his hands which he put forth from under the armpit of Sahajanand, and thus gave him the appearance of the quadrumanus Deity. The disciples of Sahajanand instructed him to cast his eyes only once at the Deity and then quickly shut them and come back by a previously arranged passage. If he looked at him for a longer time, the Deity would be angry. They dreaded in their mind, lest the landlord should detect their fraud. They then took him to a dark room, where Sahajanand stood dressed in a gold-laced and shining silk garment. The disciples illumined the room all of a sudden with a lantern. When Dadakhachar looked into the room, he saw a quadrumanus figure. The light was then withdrawn. They all prostrated themselves to bow to the Deity and then withdrew by another passage, where they took care to enter into conversation with him, congratulating him on his good luck and asked him to become a disciple of the Lord. He consented to be so. When he came to a room outside, he found Sahajanand in a different dress, seated on a mattress. The disciples told him that the Lord was present there in another appearance. Thus Dadakhachar was entrapped in their snares. Thenceforward this new faith took a deep root in the soil, for he was a very rich landlord. Having got a permanent footing, Sahajanand took to itinerent preaching. He converted many persons to monks of his order, and sometimes made a monk senseless by rubbing the nerves of his throat and then gave out that he brought about his trance. Such frauds of his caught the simple and artless folks of the Cattiawar in his trap. After his death, his disciples practised frauds and made a mountain of a molehill. His case reminds us of a story.

Once upon a time a thief was caught in the act, and was punished by the judge with the cutting of his nose. When his nose was cut off, he began to dance, sing, and laugh. The people asked him why he laughed. He replied that the cause is beyond his power of expression. They again asked what kind of thing it was. He answered that it was the most marvellous thing indeed he had ever seen. They requested him to tell it out. He said that the quadrumanous Deity Narayan himself stood before him, whose sight enraptured him beyond measure, & so he danced, sang, and thanked his stars that he was witnessing the Deity with his own eyes. They asked him why they did not see the Deity. He replied that their noses shut Him from their view. If they got their noses cut off, they would see Him, but not otherwise. Some one of the crowd thought that he should see the Deity even at the expense of the nose. So he asked the noseless fellow to cut off his nose and show him God Narayan. He cut off his nose and whispered into his ear that he should say the same as he had done, or else the world would laugh at both of them. He thought that it was impossible to get the nose back, so it was proper to follow the man. Accordingly he, too, began to dance, hop, sing, play upon an instrument, laugh and cry out that he also saw the Deity. In like manner, one thousand men joined the noseless order, which made much noise in the world. They called their order the seers of God. Some ignorant king invited them. When the king went to them, they were overjoyed and began to dance, hop, and laugh. His Majesty asked them what the matter was. They replied that they saw God 'Narayan himself? The king asked, Why don't I see Him? The Narayan or God seers said, As long as you have the nose, you will not see him. When you get the nose cut off, God Narayan will be seen by you in His full power.

The king thought it to be right. So he ordered an astrologer to find out an auspicious time to cut the nose off. The astrologer said: Very well, O Giver of food. I shall do it. The best time to cut off the nose and to see God Narayan is at 8 A. M. on the 10th idem.

Splendid! O you Popo! You have inserted the auspicious time to cut off the nose in your book! When the king showed his kindness to them by sanctioning a daily ration to the thousand monks, they were transported with joy, and began to dance, hop and sing. But this matter was not very pleasant to the ministers who were somewhat wise. There was a nonagenarian minister, who had seen four generations. His great grand. son who then the prime minister told this matter to him.

The grand old man said that they were cheats, and asked the premier to take him to his Majesty, He did it accordingly. The king ted the doings of the nosecute with great plea- re when the old minister sat down. The old an said: O king, donot make too much haste do a thing without trying brings on repen- nce.

The king: Do these thousand men tell lies?

The old himister: Without testing them noth- g can be said whether they tell the truth or herwise.

K.—How can they be tested?

M.—By means of the dictates of knowledge e order of Nature or laws of Nature and the the canons of logic, &c.

K— How can a man hold a test if he is not en- owed with knowledge?

M.— By promoting his knowledge in the com- ny of the learned.

K.—What to do, if no learned man be found?

M.—Nothing is inaccessible to an enterprising an.

K.—You may yourself tell mt what is to be one.

M.—I am old and spend my time at home. I all live but a few days. So let me first test em. Then you may do what you think proper.

K.—Very well. O astrologers, find out an spicious time for the old minister.

A.—I shall as ordered, It is at 10 a. m. on 5th instant this bright fortnight.

On the 5th instant, the old minister came to His Majesty at 8 a. m. and told him to go to the nosecuts with a thousand or two thousand troops.

K.—What is the use of troops there?

M.—Your Majesty has no experience of Government. You should do as I advise.

K.—Well, prepare the troops.

At 9. 30 a. m. the king went to them with his retinue of all followers. The nosecuts at his sight began to dance and sing. The king sat down there, and sent for their head priest (abbot) who formed this sect and whose nose was first cut. His Majesty told him: Show God Narayan to day to my minister. He replied: all right. When it was 10 oclock, a man held a plate under the minister's nose. The priest pulled a sharp knife and cut off the nose with it and put it on the plate whereupon the minister's wound bled profusely, and he was much distressed and face cast down. Then the cunning priest whispered his creed into the minister's ear, saying: You should smile and tell the people that you see God Narayan. Now your nose is cut off, it will never be restored. If you don't say so, the people will ugh at you a great deal. Having said so, he ft him. The minister put a plug of napkin on is nose. When the king asked him if he saw d Narayan, the minister said in his ear: I see othing. In vain has this man spoiled many perons. The king asked the minister what should e done then. The old man advised that they hould be apprehended and severely punished. They should be thrown into a jail for the whole ife, and the man who has spoild all these fellows hould be seated on an ass and beaten very disgracefully. When the king and the minister were consulting each other, they were alarmed and attempted to bolt; but the troops had surrounded them so they could not run away. The king ordered that they should be arrested and loaded with fetters. The face of their head should be blackended, he should be seated on an ass, a garland of old worn out shoes should be thrown round his neck, he should be paraded in all streets, ashes should be thrown by boys upon him, he should be beaten in every square with shoes, and given to the dogs to be torn in pieces. If this be not done, others will not be deterred from committing such sins over again. When these measures were taken, the sect of the nosecuts was brought to an end.

In the same manner all the opponents of the Vedas are very clever in stripping others of their wealth. Such is the imposition of sects. The followers of the Swami Narayan religion illegally make money, practise frauds and tricks. To mislead persons, they say that at the time of death Sahajanand (their teacher) comes on a white pelfry to carry the dead to salvation. He comes once a day to this temple. When a fair is held, the priests stay inside the tem ple. A shop is held below. They manage to keep a hole for communication. If a man offers a cocoanut, it is passed on to the shop. So the same cocoanut is sold about a thousand times in a day. In like manner, they sell other articles. They set their disciple to that kind of work which belongs to his caste. Thus for instance, if a man is a barber, he has to shave there, a potter works as a potter, an artisan works as an artisan, a merchant acts as a merchant, and a low caste does his caste work. They have imposed a tax on their disciples. They have fraudulently amassed millions of money and are engaged in collecting more money. He who is installed their leader, marries and becomes a householder. He wears ornaments and other trinklets. Wherever there are any religious ceremonies of departure, they receive donations like the Gosains of Gokal in the name of a house mistress and others. They call themselves a good and persons of other religions a bad company. They never respect and serve a man however good, religious, learned, that belongs to a different sect. They regard it to be a sin to do good to the people of different persuasions. Apparently these men affect not to see women's faces, but nobody knows what transpires in the dark The sect has everywhere fallen into disrepute. At seme places the adultery and other sins of these sages are brought to light. When their great men die, they throw them into a secret well, and give out that such and such a sage has ascended to heaven with his physical body. Saint Sahajanand came down to take him away. We prayed hard that he should not be carried up, for his residence on earth is beneficial to all. Sahajanand answered in the negative and said that he was much required in heaven and so he took him away. We saw with our own eyes the aerostat or ethereal car. He took the dead in it and carried him up. He went heavenward raining flowers on the earth. When a saint falls sick, and there is no hope of his life, he says that he will go to heaven to-morrow at night. It is heard that if by chance he does not die that night, but only swooned away, they throw him into the well, for if they did not do so, they would be counted liars. Therefore they commit such homicides. Very much like them, act the Gokali Gosains. When a saint of this sect dies, the disciples say that the master is gone to sport. The article of faith of the Gosains and the Swami Narayanists is the same, that is—श्रीकृष्णः शरणं मम ॥ They translate it as Lord Krishna is my asylum, or I am in Him. But it can also mean that Lord Krishna is my refuge or I am His asylum. All these faiths write absurd and opposed to the teachings of the authentic scriptures. Being ignorant, they do not know the rules of knowledge.

Madhavism.

Q.—Is the faith of Madhava good ?

A.—This sect is like others. Its followers are Chakrankit (marked with Vishnu's discus and other symbols.) They differ from the Chakrankits that the followers of Ramanuja are marked once, but these every year. The Chakrankit put a yellow mark in their forehead and these black. Once upon a time a learned man discussed with a Pandit of this sect.

L.—Why have you put this black perpendicular line and the other mark on the forehead ?

P.—I shall go to heaven by using it. Also the colour of Lord Krishna's body was black so we use a black mark on the forehead.

L. If by putting an erect line and a white mark on the forehead you go to heaven, where will you go if you paint your whole face black ? Will you go beyond heaven ? Also you should blacken your whole body after Lord Krishna, then thec can be any resemblance between you and Lord Krishna. Hence the sect is like those described above.

Lingankitism.

Q—What kind of religion is the faith of the Lingankits.

A.—It is like that of the Chakrankits. As the Chakrankits are marked with a discus (circular line) and do not worship any other deity than Narayan, so also are then marked with a Lingum (erect line) and do not adore any other god but Mahadeva. The difference between them is that the Lingankits get a lingum (a piece of stone) studded in gold or silver and wear it about their neck. When they drink water they first show it to the idol about their neck. Their formula of faith is like that of the Saivites.

Brahmo Samaj and Prarthna Samaj.

Q.—Are B. S. & P. S. good ?

A.—They have some thing good but a great deal bad.

Q.—The B. S. & P. S. are the best of all, for their principles are very good,

A—.The principles are not entirely good, for how can the supposition of persons destitute of the knowledge of the Vedas be entirely true ? Their good traits are that they have saved a few persons from being converted to Christianity, repudiated idolatry, and kept some people from being misled by false scriptures, and so forth. But the members have very little devotion to the interest of their country, have adopted the manners and cumstoms to a great extent, have changed the rules of eating and drinking, and marriage to their heart's content the good of their country, and its ancients, not to mention their good ; extol to heart's content the English Christians &c in their lectures ; never mention even the names of Brahma and other sages ; on the contrary assert that there have no learned people in the world unto this day except the English, that the people of India have always been ignorant and they never made any progress before not talk of good they do not keep themselves aloof from talking evil of the Vedas & other scriptures. The books written to mention the aims and objects of the B. S. enumerate among saints Jesus, Moses, Mahomed, Nanak, Chaitanya, but do not do so much as to mention the names of any ancient Indian sage or philosopher. These things prove that these gentlemen follow the religion of those whose names they mention. How can the work be permanent and progressive of the people, who are born in India, who are maintained by India and still receive their support therefrom, but who have given up their forefathers' religion and customs and are very much inclined to the religion of foreigners, who call themselves learned people although destitute of the knowledge of Sanscrit of this country, and having studied English boastfully call themselves Pandits and rush to start a new religion.

4. They do not avoid taking food with the English Mahomedans and low castes. They have perhaps, thought that they and their country will be reformed by abolishing caste distinction and the custom of eating and drinking. Such things donot lead to improvement, but, on the contrary, to degradation.

caste.

5. Q—Is the caste distinction made by God or by man (natural or artificial)?

A.—It is partly natural and partly artificial.

O.—Which is natural and which is artificial?

A.—Man, animal, bird, worm, tree, water, &c. are species or kinds of beings made by God. Also, the Brahmins, Kshatriya, Vaishya, Shudra, slum population, & the like distictions are made by God, nay God made the cow, horse, elephant, & other species among animals.; the pipal, fig, mango, and other kinds among trees; the swans, crows, herons and others among bids; the fish, crocodiles and the like among aquatics as so many castes. In like manner, the Brahmins and others are thought among men not as entirely ordinary kinds, but as differentiated or modified kinds of persons. It is indispensably necessary to regard the caste distinction as founded on merit, deeds, and character as has been said before in describing the stages of life. It is the duty of the king and the learned to establish by means of examination the distinctions of Brahmins, Kshatriya, Vaishya, and Shudra castes, according to merit, avocation and character, described before as created by man. The difference of food is also both God-made and man-made; as the lion is carnivorous, and the wild buffalo eats grass and vegetables which is established by God. This food distinction is man-made from the circumstances of clime, and surrounds.

Q.—See, the Europeans wear boots, coats pantaloons, and eat in hotels with all; so they are progressive.

A.—It is your mistake. For all the Mahomedans and slum population eat food at one another's hands. Why don't they improve? The Europeans are advanced and enlightened from their merit and good deeds. For instance, they don't marry early. They educate & train their boys & girls well, & marry after choosing a consort. They do not allow bad people to preach. They being learned do not fall into anybody's trap. Whatever they do, they do after general consultation and resolutions of their assemblies. They devote their life, attention, and wealth to the welfare of their nation. They give up idleness & exert themselves to rise. See, they allow persons to go into their offices & shops with shoes on if made in their country, but not if made in this country (after Indian fashion). Now it is enough to show you how much they respect even the shoes made in their country, but not the men of other countries. See, it is now about hundred years since they came to this country, but they put on rough and thick cloth as they used to do in their country. They have not given up the manners and customs of their country. But many of you (Brahmoes) haveimitated them. It is on that very account they are considered to be wise & you foolish. Senseles imitation does not become a man of understanding Whoeveramong them has got the charge of a work, does it with propriety. They are always obedient. They help their countrymen in trade. Such are the noble qualities and deeds which have brought about their advancement. They are not advanced by using coats, pantaloons, eating in hotels, and other ordinary evil habits. They, too, have a kind of caste distinction. See, when a European, however high in rank or office, marries a girl of a person of the foreign country or religion, or when a European girl marries a foreigner, they don't invite him or her to a dinner, nor do they eat with him at the same table and do not intermarry with him. If it is not a caste distinction, what is it? They mislead you, simple and foolish as you are, by saying that they don't observe any caste distinction. You believe it from your ignorance & folly. So whatever you do, you should do after a thorough consideration, so that you may not have to repent. See, a a patient needs a physician and medicine, but not a hale man. A learned person is a healthy person, and the ignorant are suffering from disease of ignorance. To cure them of it they want true knowledge and true preaching (advice). It is from ignorance that they are sick and imagine that religion depends on eating and drinking. When they see anybody eat and drink improperly, they say & believe that he is fallen from religion. They would not listen to him, nor sit by him, nor allow him to sit by them. Now tell me if your knowledge is for selfishness or otherwise. It would tend to promote the cause of benevolence, when it benefits the ignorant. If you aver that since they don't wanc to derive any benefit, you can do nothing, it is then your own fault and not theirs; for had you kept your conduct good, they would have been bénefited by loving you. But you have destroyed the good of thousands to do your own good. It is a great sin you have fallen into. For, religion is to do good to others, and irreligion to do them injury. Therefore the learned should do what is proper and be like a boat to help the ignorant to cross the sea of pain. They should not act exactly like the ignorant, rather they should do what tends to promote their and others' welfare day and night.

Q—We do not believe any book to be written by God or to be entirely true for the human reason is not infallible, so the books written by men are all fallible. Hence we welcome truth from all and reject falsehood. We accept truth whether it is found in the Veda, Bible, Qoran. or any other book. We never adopt falsehood of any.

A.—What you wish to prove you to be lovers of truth, will also make you to be false ; for, as all men can not be infallible or free from error, you being men are, fallible, or what you say is erroneous. Also, since the statement of an erroneous man can not be an authority in its entirety, yours too is not reliable. So what you say should not be believed in. Such being the case, your statement should be rejected like food mixed with or suspected of poison, and the authority of the books you have written to expound your views, should notbe accepted by any dody Your case is like what is said in an Indian proverb: चलेता चोवेजी छ़ुवेजो वननेको गांठ के दो खोकर दुवेजो वनगये*

A Brahmin having 4 talents aspired to come by 6, but lost 2, and so got 2 only left him. You are not more omniscient than others. Probably you give up truth by accepting falsehood from error. So we men of little knowledge must needs have help from the Word of the All-knowing God. You should of necessity believe what is said in the description of the Vedas, otherwise भ्रष्टस्ततो भ्रयतोष्टः you will stumble at every step. When all truth can be had from the Vedas, which do not contain untruth at all, you do harm to yourselves and to others by hesitating to accept them. Hence it is that the people of Aryavarta do not look upon you as their kith and kin, and you have not been able to contribute to the advancement of India; for you are regarded as beggars from door to door or eclectics. You think you can do good to yourselves and to others by this mode of conduct. You will fail like those parents of children, who set upon maintaining the children of the whole world, which was impossible, neglected theirs own and so spoiled them. Your case will be like theirs. Can you test the truth, or know the falsity of your views, or promote the welfare of Aryavarta without accepting the Vedas and other true scriptures? You have not got the medicine to cure the country which has fallen sick. The Europeans have no need of you, and the people of Aryavarta regard you in the same light as the followers of other religions than their own. It is yet time for you to accept the Vedas and the like scriptures to do good to the country. It will be all right if you do so. Why don't you believe the infallible Holy Vedas revealed by God to the mind of sages, since you say that all truth comes from God? Verily, the cause is that you have not studied the Vedas, nor do you want to study them. How then can you know the Vedas?

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* Note—A man whose name meant four, went to be six, but unluckily he lost two, and so became a deuce.

6. Then you believe like the Christians and Mahomedans in the creation of the world without the existence of its material cause, and also believe the soul to be created. The refutation of this belief may be consulted in the chapter on the production of the world and the description of God and soul. No effect can ever be produced without a cause, and a thing produced in like manner is impossible to be destroyed.

7. Then there is another defect in your faith that you believe the removal of sins by means of repentence and prayer. It is this belief that has increased the commission of sins in the world; for the followers of the Puranas believe the riddance of sins without suffering their penalties simply by means of pilgrimages and

other penances, the Jainees by muttering the verse of *novakar* and pilgrimages and other rites, the Christians by faith in Christ, and the Mahomedans by repentance. Therefore the tendency of the people to commit sin is increased from the absence of its fear. In this respect the Brahmo & Prarthana Samajes are like the followers of the Puranas. Had you heard the exposition of the Vedas, you would have feared from the commission of sins on account of virtue and vice being not done away with without enjoying their fruits, and so been ever engaged in practising virtue. If you believe the remission of sins without suffering their consequences, you will make God unjust.

8. Your belief in the infinite progress of the soul is also untenable, for the consequences of the qualities, actions, & natures of finite souls must be finite.

Q.—God is merciful. He will award infinite merit for finite actions.

A.—If God act in that way, His justice will be done up. Nobody will care to make progress in good works, for God will give infinite reward for a few good works, and sins can be got rid of however numerous, by the efficacy of repentance and prayer. Such doctrines lead to the increase of iniquities and the destruction of virtue.

Q.—We believe instinctive knowledge to be greater than the Vedas, but we don't recognise the superiority of acquired knowledge. For, if there had been no instinctive knowledge given us by God, how could we learn or teach, understand or explain the Vedas? So our faith is very good.

A.—What you say is absurd; for, knowledge imparted by others (tho' God) can not be instinctive. Instinctive knowledge is spontaneous. It can not be either increased or decreased. Nobody can make any progress thereby; for, savages also have instinctive knowledge, yet they can not improve. So the imparted knowledge is a cause of progress. See, you and we never knew accurately about duties and prohibitions, virtue and vice in our infancy. But when we studied with the learned, we came to know of our duties and prohibitions, virtue and vice. So it is not proper to regard instinctive knowledge as above all or the only thing needed.

9. You must have adopted from the Christians and Mahomedans your disbelief in re-incarnation. You may consult my refutation of it in the exposition of rebirth. But you should bear in mind that the soul is eternal and so also

are her actions by virtue of their persistence. The relation between the actor and his actions is constant. Was the soul sitting idle somewhere before birth ? Will she be ever so ? Your belief proves God to be without work. Disbelief in rebirth attributes to God the evils of the destruction of our works, reward for no work, cruelty, and inconsistency ; for without rebirth the consequences of the practice of virtue or vice can not be borne without re-incarnation we can not square the account of pleasure and pain, profit and loss in our dealings with others. Also, how can you account for the pleasure or pain of our present life without assuming our doing good or evil in a previous or prenatal life? If the present distribution of happiness is not basedu pon the consequence of the good or evil done an in antecedent existence of souls, God will be proved to be unjust, & the consequences of actions will be, as it were, destroyed without being suffered. So this belief of yours, that there is no rebirth, is not good at all.

10. It is not proper to believe no creatures of glorious qualities and learned people to be gods except God ; for, the Almighty Lord is called the Great God, which can not be if there be no small gods.

11. It is also not good not to admit the sacrifices of fire and the like rites to be beneficent works.

12. It is not good to follow Jesus and other after ignoring the good done by the Indian sages and divines.

13. It is altogether impossible to assume the rise of the derived systems of knowledge without admitting the primary source of knowledge in the Vedas.

14. It is vain to cast off the sacred thread which is a sign of the mastery of a branch of knowledge, and to shave the crown lock like the Christians & Mahomedans. Is the weight of the sacred thread greater than that of the pantaloon & other cumbrous dress, & is it worse than the medals you heartily long for?

15. Can it be called anything else than impartiality and flattery to be bent on praising the Europeans and not to revere the memory of the numerous learned men of Aryavarta who flourished after Brahma?

16. It is a self-contradiction in you to believe the production of the soul from the combination of mind and matter like a sprout from a seed, the existence of the soul before her birth, and the destruction of things produced. If there were no

mind and matter before creation or genesis, whence has the soul come? What things were united to bring her about? If you believe them both to be eternal, it is right. Your belief, that there was nothing whatever but God before creation, is absurd. So if you want to make any progress, you should join the "Arya Samaj," and accept and act upon its aims and objects, or else your labor will be fruitless. For, it is very proper for you and us to unite to contribute to the advancement of the country, whose wealth supports us at all times, with all love and by all means in our power. Hence no society can be so proper a cause of the progress of India as the Arya Samaj. It is very good of you if you help it properly, for it is the duty of a body of persons, and not of an individual, to promote the welfare of the Samaj.

Q.—You refute all, but they are all right in their own respective religions. You should not refute any one. If you do so, what have you to how more than they? If you show anything, was or is there none greater than, or equal to you? You should not be so proud. For, there are many in God's creation greater than, equal to & less than one another; so none should be proud.

A.—Do all have one and the same religion or different religions? If different, are they allied or opposed to one another? If opposed, none but one can be the proper religion. If allied, their variety is useless. So religion or atheism is one & the same, but not many. We only observe that if a king convene all religious sects to hear their preaching, they can not be fewer than 1,000, but on a little consideration they divide themselves into four classes, viz., the Puranists (followers of Indian mythology,) Christians, Jainees, & Mahomedans, who represent all denominations, so to speak. Let the king first ask a *Wam margi* (follower of the left hand path as it means in Sanscrit) in the capacity of a tyro thus :—O holy man, I have had no initiator nor adopted any religion. Whose religion is the best that I may embrace ?

Wam.—Ours.

Tyro.—What kinds of religions are the remaining 999 ?

W.—They are all false. Their followers will go to hell. For according to the adage, कौलात् रतरन्नास्ति—no religion is higher than ours.

T.—What is your religion ?

W.—It is faith in Goddess: the use of flesh, wine & the rest of five means of our faith, acceptance of the 64 Tantras containing Rudramal and the like. If thou desirest salvation, be our disciple.

T.—Very well, but I wish to consult other pious men on the point, and then to accept that religion which commands my approbation and faith.

W.—O man, why dost thou hesitate? These fellows will entice thee into their snares. So don't go to any other. Rest in our fold, otherwise thou shalt repent, see our religion holds out to man both enjoyment of pleasures & a promise of salvation.

T.—All right. But let me see them also. So going to a follower of Shivism, and putting the same question to him, he received the same kind of answer, with this difference only that there can be no salvation without Shiva, a berry rosary, ash paste & generative organ worship. Taking leave of him, he went to a neo-vedantist & thus addressed him:

T.—O holy man, let me know your faith.

V.—We don't believe either in religion or in irreligion. We are really Brahman. Where is religion or irreligion in us? All the world is illusion. If thou wishest to be the knower and absolute intellect, thou shouldst regard thyself as Brahman and give up the idea of thy being a soul, and thou shalt be eternally saved.

T.—If you are Brahman elernally absolute, why do you not have the attributes, nature and actions of Brahman, and why are you confined in a body?

V.—Thou seest bodies and so thou art in error. We see nothing but Brahman.

T.—Who are you that see, & whom do you see?

V.—The seer is Brahman & Brahman sees himself.

T.—Are there two Brahmans?

V.—No, He sees himself.

T.—Can any body mount upon his own shoulders? What you say is nothing. It savours of madness.

The tyro then went to ask the same question of the Jainees who returned him a similar answer, only adding that all other religions are defective but the religion of Jina (जिन धर्म). There is no God without beginning, the maker of the world, which exists in the same way from all beginning and will continue to be so. Thou shouldst be our disciple, for we are better than others in all respects. We accept the best things. All religions but the Jain religion are false.

He went on and asked a Christian the same question. He answered in the same way as the Wammargi, only adding that all men are sinful. They can not got rid of sin by their own effort except by their belief in Christ, Purity can not procure salvation. Christ who has shown mercy by sacrificing his life for the sins of mankind. So thou shouldst be our disciple.

He then went on to a Molvie (Mahomedan priest) and talked with him on the same subject. The Molvie said particularly that no one can be saved without a belief in one God without a second, His prophet, and the Holy Qoran. He who does not profess this religion, will go to hell, and he deserves to be killed.

Thereupon the gentleman went to a follower of Vishnu, with whom he had the same kind of religious talk, when the latter specially said that King Death was terrified at the sight of the sandal mark on his co-religionists' head and sandal imprints on their arms. The enquirer said to himself that it was impossible that King Death should be afraid of them, seeing that mosquitoes, flies, police constables, thieves, robbers, and their enemies do not fear them at all. So he proceeded further, and found that the believers of all faiths averred that theirs was the only true faith. Some said that Kabir, their religious teacher, was the true apostle, some said the same of Nanak, some of Dadu, some of Bullabha, some of Sahajanand, some of Madhava, and others of the like persons, whom they regarded as greater than all the rest and the incarnation of the Deity. The inquirer asked of thousands of people. He observed their disputes and mutual jealousy, which convinced him that none of them was fit to be made his initiator of religion; for the falsehood of each of the sects was borne witness to by the remaining 999. They are no better tham shop-keepers, prostitues, panders, who praise their commodities as something far better than those of others, which they cry down vehemently. Considering them all in this light, he thought of the Mundak Upanishat, which advises that तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत्। समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम्॥ तस्मै स विद्वानुपसन्नाय सम्यक् प्रशान्तचित्ताय शमान्विताय। येनाक्षरं पुरुषं वेद सत्यं प्रोवाच तान्तत्त्वतो ब्रह्मविद्याम्॥ मुण्डक १। खं० २ मं१२।१३॥ a man should repair to a teacher, who knows God, has a staunch faith in the Supreme Being, & knows the Vedas, in order to ascertain the truth, taking in his hand some sacrificial present and approach him with the palms of hands joined. He should not fall into the snare of these hypocrites. And when such an enquirer, of tranquil mind and controlled senses, goes to a learned man, the latter should initiate him into spiritual knowledge which treats of the qualities, actions and nature of the Supreme Spirit, and he should also tell him the proper means to attain virtue, wealth, love, & salvation.

When our enquirer went to such a preacher, he said: Holy Father, I am purplexed with the controversies of the sects. For, if I become a follower of any of them, I must perforce be set against 999. The man can get no ease who has 999 enemies and one friend. So you should show me a better faith that I may accept it.

Holy sage :—All these faiths are the products of ignorance and enemies of knowledge. They achieve their end by misleading and entrapping fools, ignorants, and savages, who thus forfeiting the object of their life waste it for nothing. See, what these thousand faiths agree in, is the Vedic faith worth your accepting. What is self-contradictory is imaginary, false, irreligious, and unworthy of being accepted.

Enquirer :—How could it be tested?

Sage :—Go and ask of them about the following points, which will command their general consent. He then stood up in the assembly of the thousand faiths and thus addressed them :— Does religion consist in truth or falsehood?

All unanimously cried out : It consists in truth and irreligon in untruth. In like manner, all of them with one voice said that religion requires the acqiurement of knowledge, the vow of chastity, the performance of marriage at perfect puberty and the maturity of age, good company, energy, honest dealing, and so forth; whereas irreligion is shown in lying, ignorance, leading no chaste life, committing adultery, keeping evil company, fradulent dealing, cheating, treachery, killing, doing injury to others & the like sinful actions. Upon this the tyro asked them why they all did not join with heart & soul in promoting the cause of the true religion and in refuting false faiths. They all replied: If we do so, who will respect us? Our disciples will not obey us. Our livelihood will be gone. Then all the comforts and luxuries we at present enjoy, will be lost. So, though we know the truth, yet we preach our own particular faith and insist upon it. For the proverb has it:

रोटी खाइये शक्कर से ।
और दुनिया ठगिये मक्कर से ॥

that we should eat bread with sugar and cheat the world with fraud. See, the world gives nothing to an honest and true man, nor do people honor him. He who is a hypocrite and cunning, fares welland makes much money.

Tyro—As you cheat other persons by means of your jugglery, why are you not punished by the king or government?

Sectarians :—We have converted the king to be our disciple, and made sure of our footing, which is not likely to give way.

T.—Since you cheat the followers of other faiths and injure their interests, what will you answer before the tribunal of God? You will go to a horrible hell. Why do you not give up committing so heinous sins for the short span of your life?

Sectarians :—It will be seen when such things come to pass. Let the hell and God's punishment come when they may, we now lie in the bed of roses. The people give us wealth out of their own free will and pleasure. We never take it by force. Why should then king punish us?

T.—Why don't you get punishment like the person who robs a child of its valuables or ornaments by coaxing it, & so is punished by a government? For, says Manu, chapter 2, verse 53:

अज्ञो भवति वै वालः पिता भवति मंत्रदः ॥

—One who is void of knowledge is a child, and one who imparts knowledge is a father and elder. He who is wise and learned, does not fall into your snares; but for cheating ignorant people who are like so many children, you should certainly receive punishment from the government.

Sectarians :—Who can punish us, as both the king and the people are the followers of our faith? When such a rule is in force as to award us punishment, we would set these customs aside and institute others in their place.

T.—Why don't you acquire knowledge and teach the boys and girls of householders; which will do you and lay persons much good, instead of uselessly consuming wealth in idleness?

Sec :—What is the use to leave off all the comforts we enjoy from infancy to death and to be engaged in study from early to old age, and then to try to teach and preach the whole life? We get millions of money without effort, and live in ease. Why should we throw all this away?

T.—The consequence of your mode of living is bad. See, you are afflicted with dire diseases; you die fast; you are disgraced in the eye of the wise. Still you don't know it!

Sec :—O our dear friend:

टकाधर्मष्टकाकर्म टका हि परमं पदम् ।
यस्य गृहे टका नास्ति हा ! टका टक टकायते ॥१॥

NOTE—*Lit.*—Money is religion, works, and salvation. He who has no money, cries: O Money! and is in sore trouble.

Thou art a child, and hast no experience of the world. Bear in mind that no religion can exist without money, no good work can be done without money, no salvation can be attained without money. He who has no money in his house, sighs for it and gazes at good things with sore longing, saying to himself: If I had money, I would enjoy the pleasure of such and such things. For, all persons hear of invisible God being described as possessed of sixteen attributes, but they do not find Him; but the real God is the rupee (Indian dollar) which is possessed of qualities and parts in the shape of sixteen annas (Indian pennies) and pices (Indian farthings) and shells (used as coins in India). Therefore all the people are absorbed in earning money, which serves all their purposes.

T.—All right. Your fraud has been brought to light. All the deceptive shams you have set up, are so many schemes for your ease and interest; but they tend to the ruin of the rest of the world; for preaching truth to the world as much benefits it as it is injured by the advocacy of falsehood. Why don't you collect money by means of service and commercial pursuits, if wealth alone is your object?

Sec:—It requires much labour and often results in a loss; but our scheme never fails, rather it always brings profit surely & certainly. Look here, we give a man a leaf of sacred basil and a little washing of our god's feet, and put a necklace of wooden beads about his neck. Being thus converted to our faith, he serves us like a cattle all his life. He goes as we please to guide him. He follows us like the shadow.

T.—Why do these people give you much wealth?

Sec:—For the sake of religion, heaven and salvation.

T.—When you are not saved, nor do you know the nature or means of salvation, how will the persons get it by serving you?

Sec—Is the reward of it given in this world? No; Sir, it is got after death in heaven. They get back in heaven all that they give us or the merit of serving us here.

T.—Whether they will get back what they give you here or not, is not the question; but what will you get who do but receive money? Will you get hell or something like it?

Sec:—We sing the name of our god. We shall get its merit.

T.—Your devotion is for the sake of money, which will all be left here on death, The body

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made of flesh and blood which you nourish so fondly, will also be reduced to ashes here. Had you been serving God, your heart would have been pure.

Sec.—Are we impure ?

T.—You are very dirty inside ?

Sec.—How do you know it ?

T.—From your conduct and deeds.

Sec.—The conduct of great men (mahatmas) is like the tusks of an elephant. हाथीके दांत खाने के भिन्न और दिखानेके भिन्न (और) । Just as the teeth of an elephant used in eating are different from those which are shown to the world, so are we pure at heart, but play the worldly or practice frauds outwardly.

T.—Had you been pure at heart, your outward actions would have been pure also. So you are impure at heart also.

Sec.—We may be anything, but are not our disciples good ?

T.—Your disciples must be like you, who are their spiritual guide.

Sec.—There can never be one faith for all the people, for their qualities, tendencies to actions, and natures are different from one another.

T.—If right education be given in early life, veracity & other virtues be taught to be practiced, and lying and other evils be abandoned; there will certainly be one religion. There are always two sects, *viz.*, the virtuous and the vicious. It does not matter much. But the increase of the virtuous and the decrease of the vicious contribute to promote the happiness of the world, and when the vicious are numerous, there is much misery among the people. If all the learned people preach alike, there can be no possible delay in the unity of religion among the people.

Sec.—It is now the age of strife or Kali Yuga. Don't wish for the things of the age of truth or Sat Yuga.

T.—Kali Yuga is the name of time, which being inanimate or actionless, is neither a help nor a hindrance to the practice of virtue or vice. But you yourselves are the images of Kali Yuga. If there was neither Sat Yuga nor Kali Yuga, no man whatever could be virtuous. They are the effects of good or evil company, and not natural.

So saying, he repaired to the holy sage, & thus addressed to him:

O holy father, you have saved me, or else I would have been perverted and ruined by falling into the snares of some one of these faiths. I shall henceforth refute these hypocrites and advocate the true religion of the Vedas.

Sage—It is the duty of all men and specially of the learned & the spiritual men, to teach & preach the cause of truth to all other people, and to show them the necessity of abandoning falsehood and thus to do good to all by their advocacy of truth.

Q.—Are the Brahmacharis and Sannyasis good?

A—These orders are right in principle, but they are much corrupted now-a-days. Many persons assume the name of Brahmacharis; and keeping long matted hair set up hypocritically as holy men. They are ever engaged in muttering their god's name, and other rituals. They never do so much as to think of acquiring knowledge, which originally gave them the name of Brahmachari. They never take the least pains to study the Vedas or Brahma. These Brahmacharis are useless like the goiter. Those Sannyasis are also useless who are destitute of knowledge, and wander begging with a staff and bowl in the hand, who donot promote the cause of Vedic religion, but who wander from early life by taking the vow of renunciation, and give up the acquiring of knowledge. Such Brhamacharis and Sannyasis are roving about here & there to visit the so-called sacred rivers & places & to take the sight of idols of stone & the like substances. They don't speak tho' versed in knowledge, and lie asleep after a hearty meal in a retired place. They pass their days in slander and evil deeds from jealousy and hatred. They think they have done their duty when they put on a coloured garment and got a staff in the hand. Thinking themselves to be superior to all others, they do no good work. Such monks are a burden to the earth. But those who do good to all the world, are all right and praiseworthy.

Q.—Are the Giri, Puri, Bharti, Gosain and other orders good? For, they go about in groups and make hundreds of monks pass their life in ease & comfort. They preach the doctrine of non-dualism everywhere. They study & teach to some extent. So they must be good.

A.—All these ten names were afterwards assumed. They are not ancient. Their groups are for the sake of food and drink. Many monks join these bodies for subsistence only. They are also vain and showy. For making one of them an abbot, who is their head, they seat him on a mattress or divan at evening, and all the Brahmins & friars stand up before him with flowers in eir hands & pronounce नारायणं पद्मभवं वसिष्ठं क्तिं च तत्पुत्रपराशरं च । व्यासंशुकंगौडपदंमहान्तं similar couplets. Exclaiming: Hara! Hara! they ower flowers on him, & then prostrate before him salutation. He who does not conform to this stom, finds it hard to pull on with them. This trick-ry is for a mere show to the world, that they may honored among the people & get money from hem. Many of them own convents & lead a family fe, still calling themselves to be Sannyasis or hermits (who renounce the world) in name, but not in deeds. The duties of Sannyasis are given n the V chapter. Without doing them, they waste eir time for nothing. They also set their face gainst him who preaches the truth. They generally put on ashes and a rosary, and some of hem are proud of their being in the sect that worships Shiva. When they hold their religious controversy, they assert their belief as taught by Shankaracharya and refute the faith of the Chakrankits and others. They never work for the advancement of the Vedic path and for the refutation of all the superstitious faiths that are in vogue. These monks believe that they have nothing to do with assertion or refutation of faiths, they being Mahatmas or adepts. Such fellows are a burden to the earth, so to speak. As these monks are so perverted, the opponents of the Vedic religion, the followers of the Wam Marg and other faiths, such as Christians, Mahomdans, Jainees, and others, have become numerous and are still multiplying. These monks are being decimated, but they don't awake from their torpor of ages. But how can they rise? They have at heart no thought of benevolence & love for virtuous deeds, They consider no honor to them greater than being feasted. They are much afraid of the popular cry. Now, a monk should sacrifice his desire for fame among the lay men—लोकैषणा, his desire for wealth and enjoyment of the worldly pleasure. —वित्तैषणा & his desire for children or doting over disciples—पुत्रैषणा How can one be a monk when he has not renounced his three desires? In other words, it is the primary duty of monks to be engaged day and night in doing good to the world by preaching the religion of the Vedas without partiality. When they do not perform their bounden duties, it is useles to call them monks, that is, those who have renounced the world. To be true to their name, they should work harder in benevolence than the lay people do in the worldly affairs and elfish interests. In that case alone, all stages of ife can thrive healthily. See, the false faiths are the increase before your eyes. The people re turning Christians and Mussulmans. Can't ou protect your own house a little and convert thers to your faith? It can be done when you ave a will to do. There can be no progress mong the people of this land, Aryavarta, and other climes, until champions of progress are born in the present and future tims. The country makes progress when its causes exist, namely, the study and instruction of the Vedas and other true and genuine Scriptures, the peoper observance of the duties relating to the Brahmacharya (student's life) and other stages of life, and the preaching of truth. Bear in mind, you yourselves see many things to be really superstitions. Thus for instance, a trading monk gives out his power of blessing the lay people with sons and the like blessings. Then many women go to him and ask of him with joined hands the gift of a son. The monk then gives his benediction for the birth of a son to all. The woman who begets a son, fancies his birth is due to the monk's benediction. If she be asked by which monk's blessings the sow, the bitch, the she-ass, the hen, and other females give birth to the litters of their young ones; she will be unable to give an answer. If a monk says that he can preserve a child from death, why does he himself die?

Some of these monks are so roguish and spread their snares so dexterously that very wise men are caught in them. They are like the highway robbers of Dhansary. These men go to distant provinces in groups of 5 or 7 fellows. They appoint one of them their saint who is fat and good-looking. They lodge him in a forest near the town or village in which there are some rich men. They then go about the town enquiring inhabitants if they have seen such a saint, as if they have been wholly unacquainted with him, though really his accomplices in swindling. The people then ask of them about the saint as to who and what kind of a holy man he is. A swindler says he is a very great saint, who can read thoughts, and whose words of mouth turn out the true. He is a very great clairvoint. "We have left our house and home," say they, "to find him out. I have heard from some body, says one of them, that the holy saint seen was coming toward this town. A lay man then requests them to show him that he may go to see him and ask of him the things of his mind. Thus they wander in the streets and tell every one about the so-called saint. They assemble at night to take repast and go to bad. The next morning they repeat the same thing and continue to do so for two or three days together. Then all the four cheats go to a rich man and tell him that the saint has been found out. If he wants to see him, he should accompany them. When eady, the swindlers ask him what he wants to nquire of the saint. He should tell it to them. Then some expressed their desire for a son, some or wealth, some for getting cured of a disease, others for overcoming their enemy. The swindlers take them to the counterfeit sage. They then use their devices for thought-reading to cheat them; namely, on the right are seated those who want wealth, in the front those who want a son, on the left those who want to be cured. Those who want to vanquish their enemy, are seated in the midst of the front men, after being conducted from behind. When they salute him, the sage at once loudly expressses his miraculous power of reading their mind. "Are there sons," says he to one of the audience, "with us, that thou hast come here with that desire? In like manner, he addresses, to one with a desire for wealth, "Are there purses here that thou hast come to us with a desire for wealth?" How can fortune be found with friars?

To the diseased he says, "Are we a doctor that thou hast come here to get cured? We are not a doctor to cure thee. Go to some doctor." The sign to express that the father of a man is sick, is the pointing of the thumb. If the mother be sick, its sign is the index finger. If the brother is sick, it is indicated by the middle finger. If the wife is sick, its sign is the ring fiinger. If the daughter is sick, its sign is the little finger. Seeing these fingers raised by his brother cheats, the sage tells out to persons: Thy father is sick, thy mother is sick thy brother, thy wife or thy daughter is sick. Then the four enqirers are charmed with his answers. The wire-pullers then triumphantly remind the folks of what they told them of the sage. "Is he not what we told you of him? The lay men say, O yes, he is what you told us of him. You have done us a great good. It was also our good luck that we saw such a sage, whose sight satisfied our desires. One of the swindlers says, O brother, listen to me, this high-souled sage goes away when he likes. He is not likely to stay long here. Whatever benediction you want to take from him, you should make haste to take by serving him with the body, soul, & wealth according to your power. For

सेवा से मेवा मिलता है Service bears fruit: If he is pleased with anyone, it is not known how great a gift of boon he may give him. संतोंकी गति अपारहै The ways of saints are inscrutable. The lay men return home, pleased with flattery and praising the saint all along. The wire-pullers also follow them, so that none should expose their trickery. If a friend of those rich lay men comes across them, they praise the sage before him. They tell him the account of all that accompany them to the saint. When a great noise is made in the town, that a very great saint has come to a certain place, the people repair to him in multitudes. When crowds go to him and ask him what is in their mind, he assumes silence from the plan of secret signs being upset. He says, "Don't tease me." Then his instrumental monks also say: If you trouble him much, he will leave the place. A very rich man of them taking the ministrant swindlers aside says, if you get my desire told by the saint, I shall believe him to be true. The swindler asked him what it was. The rich man told it to him. The cheat took and seated him according to the appointed signs. Then the affected sage told out his desire at once on knowing the sign. It was heard by the whole crowd, who exclaimed, O he is a very great saint! Thereupon some bring him a present of sweetmeat, some of pices, some of rupees, some of gold coins, some of clothes, some of food stuffs and other things. As long as the people respected them greatly, the swindlers robbed them of wealth. Sometimes, he gives benediction or a pinch of ashes for the blessing of a son to some of the visitors who are foolish but rich आंख के अंधे गांठ के पूरे and taking a thousand rupees from him says: "If thy devotion is sincere, thou shalt get a son." Thus there are many "thugs" or cheats who can only be known by the learned, but not others. Therefore it is the knowledge of the Vedas and other systems of knowledge and the keeping of a good company that make a man proof against the frauds of rogues and able to save others from similar evils; for knowledge alone in the eye of man. There can be no awakening the spirit without instruction and knowledge. They alone who receive good education from early age, become true men & learned people. Those who keep a bad company turn out wicked, sinful and densely ignorant & suffer much pain. Therefore knowledge is praised over all, for he knows, belives in virtue.

न वेत्ति यो यस्य गुणप्रकर्षं
स तस्य निन्दां सततं करोति।
यथा किरातो करिकुम्भजाता
मुक्ताः परित्यज्य बिभर्ति गुञ्जाः॥
वृ० चा० अ० ११। श्लो० १२॥

He who does not know the qualities of another always censures the latter, as a savage leaving off pearls, wears a garland of berries.

In like manner, the man who is learned, wise, virtuous, fond of a good company, clairvoyant, courageous, of subdued senses, and polite, obtains success in religion, his desire, wealth, and salvation, and lives in ease in this life and the life to come. So much in brief of the faiths of the people of the Aryavarta. What follows is a brief history of Arya kings which has come to our hand, and given here for the information of good people.

We now give a history of the royal dynasties of Aryavarta which begins from Emperor Yudhishter and ends with Emperor Yashapala. The history of kings from Swayambhava Manu to Emperor Yudhishter is given in the Mahabharat and other books. This account will add to the information of good people. Although it is given in the *Harishchandra Chandrika* and *Mohan Chandrika*, guides of students, being fortnightly papers from the Nathadwara, Chittorgarh, Odeypur, Meywar State, Rajputana, and so known to all, yet we transalte it therefrom to show that if our good Arya people carefully search and publish historical and scientific books, they will greatly benefit the country. The editor of the paper got this account from an ancient book which he received from his friend and which was written in 1732, *i e.*, the Vikram era and published it in his two issues of the bright fortnight of Margshirsh of 1939, nos 19 and 20. It is as follows :—

Geneology of the Kings of Aryavarta.

Indraprastha was the seat of government of the Aryas till the reign of Emperor Yashapala. From Emperor Yudhishtera to Emperor Yashapala there were about 124 kings, who reigned 4,157 years, 9 months & 14 days, whose detail is as follows:—

NOTE—Y, M, D are abbreviations of years, months, days respectively.

The house of Yudhisther contained 30 kings reigning for 1770 years, 11 months, and 10 days, distributed as follows:

No	Arya Kings	Y	M	D
1	Yudhishter	36	8	25
2	Parikshit...	60	0	0
3	Janamejaya	84	7	23
4	Ashwamedha	82	8	22
5	Rama II ...	88	2	8
6	Khatra Mal	81	11	27
7	Chita Ratha	75	3	18
8	Dushta Shailya	75	10	24
9	Ugra Sen ...	78	7	21
10	Shur Sen ...	78	7	21
11	Bhuvanpati	69	5	5
12	Rana Jita ...	65	10	4
13	Rikshaka ...	64	7	4
14	Sukhadeva ...	62	0	24
15	Narahari deva	51	10	2
16	Suchiratha ...	42	11	2
17	Shur Sen II...	58	10	8
18	Parvata Sen ...	55	8	10
19	Medhavi ...	52	10	10
20	Sonachira ...	50	8	21
21	Bhima Deva ...	47	9	20
22	Nrihari Deva	45	11	23
23	Purna Mal ...	44	8	7
24	Karadavi ...	44	10	8
25	Alamika ...	50	11	8
26	Udayapala	38	9	0
27	Durvana Mal	40	10	26
28	Damata ...	32	0	0
29	Bhimapala ...	58	5	8
30	Kshemaka	48	11	21

Kshemala was killed by his minister Vishrawa whose house contained 14 kings reigning for 500 years 3 months, 17 days as follows:—

No	Arya Kings	Y	M	D
1	Vishrava ...	17	3	29
2	Pura Seni ...	42	8	21
3	Vira Sen ...	52	10	17
4	Ananga Shayi	47	8	23
5	Hari Jit	35	9	17
6	Parama Seni ...	44	2	23
7	Sukhpatala ...	30	2	21
8	Kadruta ...	42	9	24
9	Sajja	32	2	14
10	Amara Churha	27	3	16
11	Amipala ...	22	11	25
12	Dasharatha ...	25	4	12
13	Vira sala ...	31	8	11
14	Vira Sala Sen	47	0	14

Vira Sala Sen was murdered and succeeded by Vira Maha President whose house had 16 kings, who reigned for 445 years. 5 months, and 3 days, as follows:—

No	Kings Arya	Y	M	D
1	Vira Maha ...	35	10	8
2	Ajita Sinha ...	27	7	29
3	Sarva Datta	28	3	10
4	Bhuvanapati	15	4	10
5	Vira Sen ...	21	2	13
6	Mahi pala ...	40	8	7
7	Shatru Shala	26	4	3
8	Sangha Raja	17	2	10

9	Tejapala ...	28	11	10
10	Manika Chand	37	7	21
11	Kama Seni ...	42	5	10
12	Shatru Mardan	8	11	13
13	Jivan Loka ...	28	9	17
14	Hari Rao ...	26	10	29
15	Vira Sen II	35	2	20
16	Adittya Ketu	23	11	13

King Adittya Ketu of Magadha Desha was killed and succeeded by Dhandhar King of Prayaga, whose dynasty contained 9 kings reigning for 374 years, 11 months and 26 days as follows :—

No	Arya Kings	Y	M	D
1	Dhandhar	42	7	24
2	Maharshi	41	2	29
3	Sanarachi	50	10	19
4	Mahagadha	30	8	8
5	Duranatha	28	5	25
6	Jivana Raj	45	2	5
7	Rudra Sen	47	4	28
8	Arilaka	52	10	8
9	Rajapala	36	0	0

Raja Rajapala was killed and succeeded by Samanat Mahampaa who reigned for 14 years. He was attacked killed and succeeded by Virama by dittya of Ujjain or Auantith who reiged 93 years. He was killed and Samudrapla Yogi of Partham a noble Shaiivan. His dynasty contained 16 kings, reigning for 372 years, 4 months, and 27 days as follows:—

No	Arya Kings	M	Y	D
1	Samudrapala	64	2	20
2	Chandrapla	36	5	4
3	Sahoyapala	11	4	11
4	Devapala	27	1	28
5	Narsinghapla	18	0	20
6	Samapala	27	1	17
7	Raghupala	22	3	25
8	Gobindpala	27	1	17
9	Amritapala	36	10	13
10	Balipala ...	12	5	27
11	Mahipala ...	13	8	4
12	Haripala ...	14	8	4
13	Sisapala ...	11	10	13
14	Madanpala ...	17	10	19
15	Karampala ...	16	2	2
16	Vikrampala	24	11	13

Vikrampala attacked Malukh Chandra Bohra King of west, but was slain in the battle, and succeeded by his vanquisher whose dynasty contained 10 kings ruling for 191 years, 1 month, 16 days, as follows:—

No	Arya Kings	Y	M	D
1	Malukh Cd.	54	2	10
2	Vikram Chandra	12	7	12
3	Ami Chandra	10	0	5
4	Rama Chand	13	11	8
5	Hari Chand	14	9	24
6	Kalyan Chand	10	5	4
7	Bhim Chand	16	2	6
8	Lobe Chand	26	3	22
9	Gobind ...	31	7	10
10	Queen Padmavati	1	0	2

She died heirless. Here nobles put Hari Prem Friar on the throne and ruled themselves. His dynasty had [illegible] kings, reigning for 50 years, and 21 days, as follows:—

No	Arya Kings	Y	M	D
1	Hari Prem	7	5	68
2	Gobind Prem	20	2	1
3	Gopal Prem	15	7	28
4	Mahavahu	6	8	29

He turned a recluse, whereupon Adhi Sen King of Bengal came to Indraprastha, his dynasty had 12 kings, reigning for 151 years, 11 months, and 2 days as follows.—

No	Arya Kings ...	Y	M	D
1	Adhi Sen ...	18	5	21
2	Vilavala Sen	12	4	2
3	Keshava Sen	15	7	12
4	Madh Sen ...	12	4	2
5	Mayur Sen ...	20	11	27
6	Bhima Sen ...	5	10	9
7	Kalyan Sen	4	8	21
8	Hari Sen ...	12	0	25
9	Kshema Sen	8	11	15
10	Narayan Sen	2	2	29
11	Lakshmi Sen	26	10	0
12	Damodar Sen	11	5	19

King Damodar Sen was very oppressive to his nobler, of whom Deep Singh won over the army & fought with the King who was killed and succeeded by Deep Singh, whose dynasty had 6 kings, reigning for 107 years, 6 months, and 22 days, as follows :—

No	Arya Kings	Y	M	D
1	Deep Singh ...	17	1	16
2	Raj ,,	14	5	0
3	Rana ,,	9	8	1
4	Nara ,,	45	0	15
5	Hari ,,	13	2	2
6	Jivan ,,	8	0	1

King Jivan Singh sent all his army to the north for some reason. When it was heard by Prithwi Raj Chowhan, King of Virat, he attacked King Jivan Singh who fell in the battle & was succeeded by Prithwi Raj whose dynasty had 5 kings reigning for 86 years and 20 days as follows:—

No	Arya Kings	Y	M	D
1	Prithwi Raj	12	2	19
2	Abhaya Pal	14	5	17
3	Durjan Pal	11	4	14
4	Udaya Pal	11	7	7
5	Yasha Pal	36	4	27

King Yasha Pal was attacked by Sultan Shahab u dd n Gorigarh, Gajni, and being captured was confined in the fort of Prayaga in 1249, Vikram era. The Sultan ruled at Indraprastha. His dynasty had 53 kings reigning for 754 years 1 month 17 days, whose detail is found in many books and so omitted here.

INTRODUCTION.

As the preceeding refutation of all the modern faiths of India may fail to give the reader a clear conception of his beliefs, Swami Dayanand Saraswati himself appeds their summary at the end of his Satyarth Prakash, which are here rendered in English to make this book complete in itself. They afford us a peep into his heart. His sincerity in thus telling us his conviction increases his honor in our eyes and entitles him to our gratitude for our deliverance from the bondage of Indian popedom. The exposition of these beliefs and their justification can be found in the first ten chapters of his S. P., which will be presented to the reader in a due course of time.—DURGA PRASAD.

Brothers, we learn from Dayanand
Sanscrit was our mother tongue,
Lord God gave the truth of Vedas
To our fathers when they sprung.

Vedic truth enjoins contentment,
Holiness, love, humbleness,
Labour, knowledge, self-denial,
Equal rights and faithfulness.

'T was the Aryan mode of training,
Which produced men learned, strong,
Moral, sober, abstemious,
Active, social, hating wrong.

Scriptures sanction intermarriage
With the best folks of the earth,
Free trade, self-help, co-operation,
Venture, firm will, ease and mirth.

Let us heart'ly act on advice,
He gave for our betterment,
Wipe all quarrels of old folly,
And hence make new agreement.

Maharshi Swami Dayanand Sarswti's Beliefs.

Satyam eva jayate na anritam—*Mundakopanishat*, III. 6.
Truth alone triumphs, but not fiction.

THE final conclusion of philosophy, acquiesced in by mankind in all times, is the only true, eternal & iversal doctrine, which readily obtains the implicit sent of common sense, If the folly of ignorance or e snare of priestcraft misleads some persons to contrary lief, the good sense of people in general does not luntarily comply with them. But the doctrine, which mmands veneration for teaching righteousness, generosity, honesty, and justice, and which is stamped with e sanction and example of the learned, receives the eneral approval; for, the mind revolts to follow what is unsupported by the sound judgment of reason and he invariable practice of sages. The outline, therefore, f what was believed 'by the refined reason of all the riental sages of antiquity from Brahma down to Jaimini, ersed in the sacred lore of the Vedas, is hereto subjoind for general information. The truth, which they have aught, and which I sincerely acknowledge, is entitled o universal acceptation in all times. Hence, it is not my object to institute a new system of religion in any manner whatever. I love to follow truth, nay, I have made it my duty to persuade others to act on truth and bjure falsehood for the sake of their own good So, ne eradication of iniquities is the end of my life. Had I been a dupe to prejudice, I would have joined any one of the religious sects of India. But, since I neither accept what is vicious, nor reject what is virtuous in the institutions either of this, or of any foreign country, I am incapable of dissimulation; for, it is contrary to the duty of man. The dignity of man is justified by his sympathy for the pleasure and pain, profit and loss of his fellow creatures, by his undaunted attitude towards the powers of vice, and by his respect for the merits of virtue and learning, although associated with the feebleness of constitution. Man asserts his dignity, when, to the best of his power, he loves virtue, although exhibited in a state of poverty, helplessness, weakness, and unacquaintance with the knowledge of the world. The grave responsibility and true nature of man are best exhibited by his affording protection, comfort, and honour to the children of virtue. Man's sense of virtue ever prompts him to dishonour, discourage, diminish, and destroy vice, although guarded by supremacy, strength, and considerable skill in the arts of the world. In fine, a man, true to his name, should by all possible means, encourage virtue and discourage vice. The most excruciating pain, nay, death itself should not deter him from his pursuit of the course of virtue; for, the least deflection from righteousness would belie his human nature. Such a moral discipline has received the recommendation of Maharajah Bhartrihari and other moralists in the following translation of their verses :—

निन्दन्तु नीतिनिपुणा यदि वा स्तुवन्तु
लक्ष्मीः समाविशतु गच्छतु वा यथेष्टम् ।
अद्यैव व मरणमस्तु युगान्तरे वा
न्यायात् पथः प्रविचलन्ति पदं न धीराः ॥ १ ॥

The wise do not swerve from the path of rectitude, ring neither for the praise or blame of the so-called oliticians, nor for riches or poverty, although they ere to die in a day or after the lapse of a millennium—*hartri Hari.*

न जातु कामान्न भयान्न लोभाद्
धर्मं त्यजेज्जीवितस्यापि हेतोः ।
धर्मो नित्यः सुखदुःखे त्वनित्ये
जीवो नित्यो हेतुरस्य त्वनित्यः ॥ २ ॥

Never sacrifice virtue for fear, base desire, avarice or pain of death itself; for, virtue, which gives happiness to the mind, is everlasting. but pleasure and pain which originate from the circumstances of the body, are transitory.—*Mahabharat.*

एक एव सुहृद्धर्मो निधनेऽप्यनुयाति यः ।
शरीरेण समं नाशं सर्वमन्यद्धि गच्छति ॥ ३ ॥

There is only one true companion of man on earth, and that is virtue. It accompanies him even after death; but everything else perishes with the body.—*Manu.*

सत्यमेव जयते नानृतं
सत्येन पंथा विततो देवयानः ।
येनाक्रमन्त्यृषयो ह्याप्तकामा
यत्र तत्सत्यस्य परमं निधानम् ॥ ४ ॥

It is not falsehood but truth, that ultimately prevails It leads us to heaven by the royal road trodden by the ancient sages of subdued passions and curtailed desires. It lands us on the brilliant shore, and lodges us safe in the haven of happiness.—*Upanishad.*

नहि सत्यात् परो धर्मो नानृतात् पातकं परम् ।
नहि सत्यात् परं ज्ञानं तस्मात् सत्यं समाचरेत् ॥ ५ ॥

There is no virtue higher than truth, there is no vice baser than falsehood, there is no knowledge greater than truth. Truth, therefore, and truth alone, all must follow.—*Upanishad.*

All men should act upon the disinterested advice of these truly great sages.

Now, to mention briefly those simple truths with their proper meanings, which I have always believed in, and which have served me, as it were, for the beam of light in crossing the tempestuous ocean of life upon the earth. The are described at large in my works.

1. The Supreme Being is called by the names of Brahma (the Most High) Paramatma (the Soul of the

universe), the Almighty Lord, and the like. His chief attributes are denoted by the Sanscrit formula of "*Sat chidanand*," which literally signifies that God is truth, intelligence, and happiness. God is absolutely holy and wise. His nature, attributes, and power are all holy. He is omnipresent, incorporeal, unborn, immense, omniscient, omnipotent, merciful, and just. He is the maker, protector and destroyer of words. He judges the actions of souls according to His immutable laws of justice and equity. Him I consider and believe from the core of my heart to be the Lord of the universe.

2. The Vedas, the treasury of science and morals, are revealed by God. I regard their textual portion as self-evident truth, admitting of no doubt and depending on the authority of no other book, *being represented in nature, the kingdom of God.* It is the condition of all kinds of proof, and is, therefore, capable of being proved by no other demonstration than by *reductio ad absurdum.* As for example, the sun or the lamp, being a self-luminous body, requires no light from without.

The authenticity of commentaries on the Vedas, called in Sanscrit the Brahmanas, *viz.*, 6 Upangas, 4 Upavedas, and 1127 Shakhas, all composed by Brahma and other sages, lies in their adherence to the text, the least departure from which annihilates their authority.

3. Religion consists in the maintenance of impartiality and justice, the speaking of truth, and the similar acts of virtue, which are the commandments of God and are, therefore, consistent with the import of the Vedas. Irreligion is the commission of partiality and injustice, the telling of lies, and the like acts of vice, which are the violation of God's laws and are, therefore, opposed to the sense of the Vedas.

4. The soul is an immortal, invisible principle, which is endowed with thought and judgment, desire and passion, pleasure and pain, and so forth.

5 God and soul are both incorporeal and unchangeable, and are related to each other as the pervader and the pervaded. The distinction of their respective individualities is constant, in other words, their physical natures are not identical. For instance, the material objects are always distinct from the space they exist in; both of them,—*viz.* objects and space,—can never be converted, either in thought or in reality, into one homogenous whole. Hence, the relation between God and man is the same as between the container and the contained, the contemplater and the contemplated, the father and the son, and the like.

6. The eternal substances are 1. God, 2. Soul, 3. *Prakriti* or the material cause of the universe. The drimary properties, the physical nature, and the modes

of action of the eternal substances are also ever the same.

7 The manifestations of their secondary qualities, accidents and energies constantly occur on their coalition and disappear on their separation ; but their inherent power, which probuces their union & disunion, is invariable in their nature. They again and again unite and disunite in eternity. Thus the secondary qualities are also eternal in their regularity of succession.

8. The creation is the vast empire of the visible objects, the compounds of elements, constructed with all perfection of design by the infinite wisdom of the Divine Architect.

9. The final causes of creation are the Divine powers, the equitable bestowal of rewards and punishments on the actions of souls, and the like. The eyes, for example, are to see with ; so the attributes of God exist to be revealed for general weal by the wonderful spectacle of nature.

10. The creation point to its Creator ; and He is no other than the aforesaid Deity ; for, the display of design in the structure of the universe, and the inability of matter to form, say, the seed and the like preliminaries of existence, conclusively demonstrate the certainty of the existence of a creator.

11. The phenomenon of birth and death, like all other things, is not without a final cause. That cause

is in Sanscrit called "bond"—a trap-door, so to speak, in the march of mind. It springs from ignorance, which consists in the perpetration of vicious acts, the worship of objects in place of God, and the obscurity of intellect. As they are all the various sources of pain, which nobody likes, but which everybody is constrained to suffer, their cause is called "bond" or captivity.

12. Salvation is the state of emancipation from the endurance of pain, and subjection to birth and death, and of the life of liberty and happiness in the immensity of God. After the cyclic enjoyment of the stupendous universe, the soul resumes the course of its native activity.

13. The means of salvation are the contemplation of God, the abstraction of mind, the practice of virtue, the vow of celibacy in the time of education, the company of sages and philosophers, the love of knowledge, the purity of thought, the firmness of courage, and the like qualifications, which are the ornaments of humanity.

14. Wealth is a thing, earned with honesty and justice. Its opposite is the Mammon of unrighteousness.

15. Innocent pleasures are got by virtue and well-earned wealth.

16. The system of caste should be based on the merits of individuals.

17. The excellence of royalty is derived from the honesty of intentions, the superiority of qualities, the justness of acts, freedom from partiality, the maintenance of justice, the ardour of paternal affection for subjects, and the perseverance in studying their ease and improvement.

18. The loyalty of subjects is known in the sublimity of thoughts, the excellence of accomplishments, the practice of virtue, the sincerity of intentions, the absence of prejudice, the obedience of the laws of justice, the sense of duty, the readiness of devotion to the cause of the rulers and the fellow-subjects, the love for government, the hatred for intrigues, and the abhorrence of licentiousness.

19 That person is just, who, on due consideration of things adopts truth and relinquishes falsehood, protects the just and expels the unjust, sympathises with all and joins in undertakings for the promotion of ease and comfort of the general public.

20. The learned are called *devas* (gods), the ignorant *asūras* (devils), the vicious *rakshasas* (fiends), and the hypcrites *pishachas* (monsters).

21. The worship of God consists in the respect and service of learned and virtuous men, parents, sages, philosophers, preachers and kings: in the fidelity of marriage contract; and in the devotion of women to

their husbands. The contrary acts constitute the worship of demons. All worship is due to their living images, and not to the useless idols of lifeless stone.

22. The perfection of education is attested by the competency of knowledge, the adoption of civilized manners, the performance of meritorious works, the subjection of senses, the control of passions and wicked desires, the improvement of character, and the absence of barbarism.

23. The proper *Puranas* (ancient books) are the works of the Brahma, and the other sages of antiquity, called the *Aitareya* and the other three *Brahmanas*. The genuine history is found in the books called *Kalpa* (chronicles). *Gatha* (story), *Narashansi* (biographies of men). But the *Bhagawat* and the other seventeen *Puranas* are mythology, religious comedies, novels, mysteries, or miracles.

24. The *Tiratha* (relious ferry) is the spiritual ark, by which the sea of sorrow or the abyss of pain is crossed. Hence, the *Tirathas* are the speaking of truth, the attainment of knowledge the friendship of savants, the practice of morality, dominion over the self, the discipline of mind, the magnanimity of heart, the instruction of science, and the habit of beneficence. These are racognized ferries of the happy land; but cities, rivers and tanks, which ignorance calls the holy

places of pilgrimage, are only the pools of woe or the sloughs of despondence.

25. The spirit of enterprise is preferable to resignation to decees of fate, which are no more than mere consequences of the acts of previous lives; because it modifies and amends the entire series of antecedent acts in the next life. The slackness of exertion spoils all of them. Hence the works of present life are more important than the whole and entire reliance on the wholesale blind fate.

26. The commendable conduct of man is shown by his discriminate treatment of merits, and sympathetic, regard for pleasure and pain, profit and loss of others. The contrary course is reprehensible.

27. The observance of ceremonial should contribute to the improvement of body, mind and spirit. There are 16 ceremonies from conception to cremation. These purificatory rites are binding on man. After cremation nothing should be done for the dead.

28. The *Yajna* (worship) is the entertainment of the learned in proportion to their worth, the business of manufacture, the experiment and application of chemistry, physics, and the like arts of peace, the instruction of people, the purification of air, the nourishment of vegetables by the employment of the principles of meteorological, called *Agnihotra* in Sanscrit, which

showers blessings all around. It is the most important duty of man.

29. The ancient usage demands attribution of the appellation, called "Arya" to the best, and "Dasyu" to the vicious portion of humankind.

30. India is called Aryavarta, because the Aryan branch of the human race has dwelt there since creation. It is bounded on the north by the Himalayas (the abode of snow), on the south by the Vindhya (the barrier of barbarians), on the west by the Attock (obstruction) or Indus (Luna), and on the east by the Brahmaputra (the son of Neptune). The country within these confines is called Aryavarta Proper, and its permanent inhabitants, the Aryas.

31. The competency of the teacher is proved by his power to explain the Vedas and their commentaries, and to reform the character of pupils through the salutary medium of the instruction of morality and the prohibition of immorality.

32. The fitness of the pupil is shown in his love for the acquisition of knowledge, his willingness to receive instruction, his reverence for learned and virtuous men, his attendance upon the teacher, and his execution of orders.

33. The *Guru* (initiator) is the father, the teacher of truth, and the corrector of misconduct.

34. The proper *Burohita* (prophet or priest) is one who cordially loves the good of his spiritual flock and preaches them virtue and truth.

35. The *Upadhyaya* (professor) should be able to teach certain part of the Vedic lore or should be the teacher of one science.

36. The *Shishtacha* (etiquette) is amible behaviour with readiness to accept truth and to reject untruth, after the careful examination of the octave evidence of logic, attentiveness to study in the bachelor life of school and the general politeness of conduct. These are the characteristics of the truly civilized man.

37. The validity of the octave evidence of logic is unquestionable.

38. He is good and wise, who always speaks truth, acts on the dictates of virtue, and tries to take others good and happy.

39. The five tests of knowledge are relative to the attributes of God, 1st. the philosophy of the absolute & the theories of the Vedas, 2nd. the maxims of the octave evidence of logic, 3rd. the laws of nature, 4th. the rules of morality, and 5th. the principles of metaphysics. By these criteria distinguish between truth and falsehood. Then, abide by truth and give up falsehood.

40. Beneficence removes evils, introduces the practice of virtue, & adds to general welfare & civilization.

41. The soul is free to act, but subject to the justice of God in reaping the fruits of its works. God is the executor of justice and the like laws of nature.

42. The *Swarga* (heaven) is the uninterrupted enjoyment of pleaures and the possession of means thereof.

43. The *Narka* (hell) is the excessive sufferance of pain and the surroundings of tormenting circumstances.

44. The *Janma* (birth) is the entry of soul into the world in conjunction with the body. In relation to time, its existence is viewed as past, present, and future.

45. The union of body and soul is called birth, and their separation, death.

46. Marriage (grasping of hands) should be performed in accordance with the precepts of the law, in the public manner, & on the mutual consent.

47. The *Niyoga* (widow re-marriage) is the temporary union of spouseless persons for the purpose of raising issue in the superior or one's own tribe, on the death of the consort, or the sterility of energy, in case of a prolonged disease, or on the like natural mishaps to humanity.

48. The *Stuti* (definition) is the description of qualities for remembrance. It inspires love and the like generous feelings and sentiments.

49. The *Prarthana* (prayer) is the asking of God the gift of knowledge and the like boons, on the incompetency of one's own exertions. It results in the humility of temper & the tranquillity of passions.

50. The *Upasna* (meditation) is the realization. of the idea of God through the confirmation of conviction, that God is omnipresent and fills all, that I am filled by Him, and that He is in me and I in Him; and the imitation of God's attributes in practice. The good of it is attested by the enlargement of mental capacity for knowledge.

51. The *Saguna Stuti* (affirmative definition) is the assertion or recital of attributes predicable of God. The *Nirguna Stuti* (negative definition) is the negation or denial of properties inconsistent with the nature of Godhead. The *Saguna Prarthana* (positive prayer) is the supplication of God's grace for the obtainment of virtuous qualities. The *Nirguna Prarthana* (negative prayer) is the asking of God's power in the elimination of vicious qualities The *Saguna Spasana* (positive meditation) is the unshaken belief of God's holiness. The *Nirguna Upasana* (negative meditation) is the total resignation of self to God's justice and providence.

Such is the summary of my beliefs fully explained in their appropriate places in my books, called the *Satyartha Prakasha* (guide of sense), *Bhumika* (introduction to the Vedas), & *Bhashya* (commentary on the Vedas). I accept such universal maxims as the speaking of truth and the condemnation of falsehood.

But I detest the religious warfare of sects ; for, they give vent to their angry passions and crude notions in the form of religion. Therefore, the purpose of my life is the extirpation of evils ; introduction of truth in thought, speech, and deeds ; the preservation of unity of religion ; the expulsion of mutual enmity ; the extension of friendly intercourse ; and the advancement of public happiness by reciprocal subservience of the human family.

May the grace of the Almighty God and the consent and co-operation of the learned soon spread these doctrines all over the world, to facilitate everybody's endeavour in the advancement of virtue, wealth, godly pleasures, and salvation, so that peace, prosperity, and happiness may ever reign in the world ?—*Amen*,

ERRATA.

Page	Line	For		Read
7	13	man	...	the man
7	14	the according	...	according
7	15	missils	....	missiles
14	3	month	...	mouth
14	7	les	...	ples
14	19	asked	....	asked as
17	3	happenpd	....	happened
21	7	namly	...	namely
22	16	Bachus	...	Bacchus
23	8	Bachus	....	Bacchus
24	2	hous	..	house
28	17	slarghtered	....	slaughtered
29	18	set apart	....	presumably
29	19	and food	..	and received food
32	10	meanigns	....	meanings
39	5	head	....	heard
41	9	chidadhasa	...	chidabasha
52	5	er	....	her
56	3	in all	...	all
60	9	were	...	were the
68	8	disciplet	....	disciple
70	14	imperfects	...	imperfect
71	16	donation	....	cauterization with the mark
72	2	from	....	form
72	3	realise Him. in	...	in
72	4	to	...	to realise Him
74	3	to	...	with
105	24	in	....	is
116	22	picturesque	..	and picturesque
120	1	eternjyt	...	eternity

Page	Line	For		Read
123	19	is	...	i. e.
136	20	thoguh	...	though
136	25	then boffeons	...	than buffrons
136	26	syloplant	...	sycophant
138	9	accoading	...	according
139	7	salvion	...	salvation
139	13	of the	...	of a
150	20	proptiate	...	propitiate
150	26	ver	...	over
151	6	sfience	...	fluence
151	7	ures	...	sures
174	10	see that	...	see
176	5	pronounce. These		pronounce these
176	16	fish	...	flesh
176	22	Bja	...	Bija
177	21	slavation	...	salvation
179	8	n	...	in
185	26	thosouth	...	the south
188	14	Damn'd	...	Kh.—Damn'd
190	15	mext	...	next
192	17	idoliworship	...	idol-worship
194	8	remains	...	remain
195	4	dwor	...	word
195	15	anguage	...	language
195	17	washed	...	was led
196	10	does	...	The Vedas does
196	10	Saint. The Veda	...	Saint.
196	13	do	...	and do
199	13	both	...	protects both
199	14	protects which	...	which
201	16	meditiation	...	meditation
208	9	position	...	imposition
208	14	faith is	...	faith

Page	Line	For		Read
208	19	ths	...	the
208	24	why he	...	he
210	13	met	...	met and told
210	19	drew	...	drew a
212	2	thousands	...	thousand
212	3	thousands	...	anant (infinite)
212	15	food	...	foot
212	23	better	...	bitter
216	13	us	...	as
218	25	Paralise	...	Paradise
219	3	incamating	...	incarnating
219	14	disides	...	besides
219	18	ther	...	there
223	7	carnivali	...	carnival
223	25	thes in	...	the sin

For pages 155, 166, 167, 168, 169
Read 155, 156, 157, 158, 159

After page 176, he page is numbered 173 and soforth by mistake.

Page	Line	For		Read
229	7	bimister	...	minister
229	21	mt	...	me
230	12	begau	...	began
231	10	spoild	...	spoiled
235	10	Krisbna	...	Krishna
135	22	between	...	between
236	13	Bnt	...	1. But
236	15	manners	...	Christian manners
236	16	have	...	and have
236	17	marrriage	...	marriage and ceremonies. 2. They cry down
236	19	not	...	much less
236	23	have	...	have been

Page	Line	For		Read
236	26	before not talk of good	...	before.
237	1	they	...	3. They
237	23	cating	...	eating
238	25	eata	...	eats
242	19	dody	...	body
255	10	acbieve	...	achieve
255	24	irreligon	...	irreligion
262	13	the	...	the
265	14	heir	...	their
265	14	nothiug	...	nothing
268	17	he	...	he
268	19	clairvoint	...	clairvoyant
269	17	euemy	...	enemy
270	8	fiinger	...	finger
270	14	qirers	...	quirers
247	12	transalte	...	translate
276	31	Virama by	...	Vicrama
276	31	Ujjam	...	Ujjain
276	32	Auantith	...	Avantika
276	35	Shaiivan	...	Shalivan
276	38	seves	...	selves
278	5	appeds	...	appends

Pages There is no sin in flesh-eating, in wine-drinking, and in co-habiting. It is the tendency of creatures. Its restraint is very meritorious.—*Manu*, V. 56.

। अथ सत्यार्थप्रकाशस्य शुद्धाऽशुद्धपत्रम् ॥

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पृष्ठे	पंक्तौ	अशुद्धम्	शुद्धम्
१४	१	वक्यं	वाक्यं
१९	८	परस्परा	परम्परा
२०	७	मिनं	मोनं
२०	८	माक्षदा	मोंक्षदा
७	१९	नामटुनिघं	नामनिघंटु
०	२०	read after "say," दोहा । बाना वडा	
		दयालका तिलक छाप और माल ।	
		यम डरपे कालू कहै भय माने भूपाल ॥	
७१	६	" ओं नमो नारायणाय	
७१	७	" श्रीमन् नारायण चरणं शरणं प्रपद्ये	
,,	,,	श्रीमते नारायणाय नमः। श्रीमते	
,,	,,	रामानुजाय नमः ॥	
७१	१५	पवित्रं ते विततं ब्रह्मणस्पते प्रभुर्गात्राणि	
,,	,,	पर्येषि विश्वतः। अतप्ततनूर्न तदामो	
,,	,,	अश्नुते शृतास इद्वहन्तस्तत्समाशत १	
,,	,,	तपोष्पवित्रं विततं दिवस्पदे ॥ २ ॥	
,,	,,	ऋ० मं० ९ सू० ८३ । मं० १ । २ ॥	
७२	१७	शाना नपो	शान्तं तपो

पृष्ठे	पंक्तौ	अशुद्धम्	शुद्धम्
१८५	१४	पठितव्यँ	पठितव्यं
१९०	२५	भ्य	भ्यां
२११	३	करणा	करण
२१३	५	प्राक्तं	प्रोक्तं
२१३	१३	भुक्ति	भक्ति

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हरिद्वार

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